

The Flaming Sword

"And he placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Great Doctrine of God's Humanity

The Principles of the Teachings of Jesus
in Contrast with the "New Theology"

BY KORESH

ONE OF THE BEST publications that come to my desk is the *Literary Digest*. I have, however, some criticisms to make of its digestive qualities, and even something to say of its powers of mastication. My remarks are inspired by an article which appeared in the issue of May 4, entitled "A Forerunner of Dr. Campbell," who is an advocate of what is denominated the "new theology." The *Literary Digest* quotes liberally from a Chicago layman, comparing his statements with those of Dr. Campbell, of London, to show that the Chicago physician is before Dr. Campbell in the promulgation of the doctrine of the humanity of Deity.

Dr. Davis: "So by this analysis we see there is no evil, for it is only misdirected good."

Dr. Campbell: "It [evil] is not a thing of itself, it is only the perceived privation of what you know to be good. Sin is actually a quest for life, but a quest which is pursued in the wrong way."

Dr. Davis: "What is God but man perfected? Where have we a better, a more reasonable, a more scientific explanation of the Almighty than this? Did not one say 2,000 years ago, 'When you have seen me you have seen the Father?'"

Dr. Campbell: "We have only seen perfect manhood once, and that was the manhood of Jesus."

For thirty-seven years the writer has been declaring the fact that God is the perfected man, the Man-God, the God-Man; but in conjunction with this fact we have not discredited the other doctrine of the Lord Jesus, that evil is as much an entity as good. These two principles are everlastingly at variance, and will be until evil is overcome with good. From "The Immortal Manhood," published in Chicago in 1902, I quote as follows:

Pages 132-134: "There is no ignorance so consummately absurd as that which maintains that mentality of any kind, love or wisdom, intellect or affection, or any attribute of thought or mind, can obtain outside of organic structure.

There is no origin of creative power independently of the man. Jesus the man was the beginning of the creation of God. He was the central vortical nucleus of all that is created; and no Christian who is honest in his conviction of the verity and divine authenticity of the Bible, can fail to notice that the Bible so expressly declares. Every professed Christian who denies this is antichrist.

"It is said of Jesus, he 'is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church.' The Bible emphatically declares that Jesus, the personal Head of primitive Christianity, was the fulness of the Godhead bodily and the Creator of all things. The lack of a little knowledge has made it impossible for the church to comprehend the Manhood of Deity. If the simple law of conjunctive mental unity were comprehended, all this mystery about God would be dissipated like the morning dew before the rising sun.

"God is not a universal spirit; he is the Father-Mother within the Son. He is the Man, and from this Son radiate all the forces of the divine character. God is not a trinity, a tri-personality, but he is a triunity of attributes proceeding from the Son, and from the Son the regeneration of the Sons of God has its origin."

Page 135. "The spiritual energy which actuates the universe and which, with matter, co-operates to effect the uses of life, has its basis in the human brain. Universal mentality (wisdom and love) has no other source of being than the brain and mind of the perfect man, and his perfect men—the Sons of God."

Page 137: "If brains had not been absolutely necessary for the generation of mental force they would never have existed. Mental energy is the product of the activity operating in the brains of men; and these brains are so related to the anatomy and physiology of the human structure, that they cannot perform their functions independently of the organic structure of the man. If the people who lay so much stress upon the operation of a great spiritual God—all pervasive, who can operate independently of brains existing in the human structure—will

show us one authentic instance where God has operated separately and independently from the man whom he creates in his own image and likeness, * * we will yield the argument that human brains constitute the physical basis for the existence of spirit."

Dr. Davis: "All, everything, is drifting forward to a great purpose—a oneness."

Dr. Campbell: "The philosophy underlying the new theology, as I understand it, is monistic idealism."

"Immortal Manhood," pages 104-105: "The universal government will control all the industries of the world. Commerce will be taken from individuals and corporations and will be conducted and regulated by the universal empire. The wage system will be eradicated, and there will be no more wage slavery. Industry will be made as much a pleasure as any other form of recreation. There can be no effective argument against an empire; the government of the universe is imperial. * * * The great alchemico-organic, electro-magnetic cell is the form of man; the universal humanity, when attaining to its perfect state of organic power, will constitute the grand natural man, having the anatomical structure and physiological function of the human organism."

"We are not discussing the problem of organic socialism so much as we are declaring the fact of its character and the process of its attainment in the world. We are not here to argue, but to declare. Imperialistic socialism is the coming condition of the world's government. The brain of the universal man is the new order of humanity about to be projected into the sphere of Arch-natural being."

Of course, we take issue with both Dr. Davis and Dr. Campbell on all of their conclusions, because they have no established and demonstrated premise from which to argue, and their statements are in conflict with facts. There can be no universal unity under a false imperialism, as in England and other monarchies, in a democracy, or under the reign of individualism.

Dr. Davis: "There is but one thing in all the universe, and that is consciousness or immortal spirit."

Dr. Campbell: "Everything that exists is divine, because the whole universe is an expression of the being of God."

"Immortal Manhood," page 88: "There are two co-ordinate conditions of substance in the universe; these are spirit and matter. They are the same substance, but they forever maintain the distinctive qualities and characteristics of the two. Spirit is continually being metamorphosed to matter, and matter is as constantly being changed to spirit. When an atom of matter is destroyed as the atom, it becomes the spirit of the atom; when the spirit is destroyed as spirit, it becomes matter, hence a constant equation of both matter and spirit is maintained, in which resides the law of the true principle of the conservation of spirit and matter."

If matter were not an eternal condition there could be no generation, because matter is the matrix in which spirit reproduces itself and perpetuates its existence. If there were no evil there could be no good, and *vice versa*. They are concomitants and antithetical coördinates. God is the spiritual power of the good, the spirit of truth. The devil is the spiritual power of the evil, the spirit of fallacy. These are in conflict and are eternal concomitants. But such as obtain the victory over sin, sickness, and death rise above the conflict of

the eternal struggle for supremacy, into the peaceful realm of triumph.

As the everlasting sun stores up the physical forces of his radiations in the great repositories of anthracite in the earth's strata, which in turn can be reduced to physical spirit, so the source and center of all radiation stores the blackness of darkness within the bosom of the degenerate humanity, to be again restored to the character of the divine and eternal consciousness.

The assumption of Dr. Davis, that because one said something "two thousand years ago," referring to the statement, "He who seeth me seeth the Father," implies that all men have the Father within them. This is not only misleading, but directly in opposition to what the Son of man promulgated in his gospel. The Lord Jesus taught that there were two distinct origins of the human race; one from above, the other from beneath. "Ye are from beneath; I am from above: * * I proceeded forth and came from God. * * Ye are of your father the devil."

The trouble with the "new theology" and what in this country is denominated the "new thought" is, that it is an attempt to belittle the character of the Lord, and to define the man as a little more advanced in the progressive stage of human evolution, ignoring the fact of the distinctive genus of the one called the High Priest of the order of Melchizedek, a genus or species not in common with the mortal humanity to which the general race belongs.

There can be no better nor newer theology than that promulgated through the gospel of the Lord Jesus, who declared himself the Son of man, the Son of God. That gospel defines the Lord Jesus as the Creator of the universe; defines him as sitting at the right hand of the Father. This necessarily places the Father at the left hand, where the Father descended in his implantation in the race, where the attribute of Fatherhood always places the germ of regeneration or reproduction. The Lord sits on the eternal throne, where the processes of overcoming placed him as the divine center and pole of authority and power. Of course, that gospel of the Lord Jesus defined man as the veritable Divinity, and not the common or mortal and sensual humanity.

"Ye are from beneath; I am from above," is the distinctive attitude of the two characteristics of men. It is this fact that the "new theology" attempts to ignore, while placing all men on the same common footing of aspiration and possibility. It is a fact that there is a continual ascent and a continual descent of the human race, and that these two diverse states will forever continue to prevail, because the hells are the perpetual receptacles of the *debris* or waste of the activities of the heavens. From the hells the heavens are perpetually replenished and perpetuated. The gospel of Jesus the Christ was that of the humanity of God and the Divinity of the regenerated from the Son of God. The Father is such by virtue of the fact that he begets, and produces his offspring.

In the gospel of the Lord it was declared that to

the name of Jesus (Saviour) every knee should bow, and every tongue confess. It is this homage and this confession which the "new" theologians are trying to escape. It is the new advent of the Lord from the hells into which he plunged when he took upon himself the sins of the world and was made to be sin, that they are determined not to recognize; for he comes again according to his own declaration and the declarations of his Apostles, from the humanity into which the seed of regeneration was planted. "I will come again," said he. He comes from the human race and according to the laws of sensual generation, as distinct from the parthenogenetic impregnation in which he was conceived at the beginning of the dispensation.

The "new theology," as it is called, is nothing new. The only *new* thing about it is that it falsely defines the doctrines of the Lord, and rejects the vital and salient points of the gospel of the Christ. The so called "new thought," now finding a host of devotees in the United States especially, is merely a misinterpretation of the enunciation made by myself in Chicago in the fall of '86, at the Mental Science Convention, and which was repudiated at the time because it made the function of the Messiah a fundamental principle of its enunciation.

Helen Wilmans, who was one of the most conspicuous figures in the promulgation of immortality in the flesh, read a paper at that convention, opposing the doctrine of the attainment of immortal life; but subsequently she saw in it a possibility of profit, and made it a key-note for financial gain. The difference between the doctrine of the so called "new thought" movement and that of the Universology of the Koreshan Unity, is that in the so called "new thought" it is the attainment of immortal life by the mere *willing* of mortal flesh to immortal flesh. While in the change to be wrought from corruptibility to incorruptibility, and from mortality to immortality, there are some principles to be applied which are included in the Decalogue, which is written in the language of symbology, but which may be reduced to the language of common usage, and, being understood, can be obeyed and thus the transformation be attained.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." To do His commandments is the essential prerequisite to the attainment of immortal life. These commandments are embodied in the Decalogue; but Jesus said, "A new commandment give I unto you, that ye love one another." The new commandment did not annul the original Decalogue, upon which the attainment of immortal life depends. The world does not want a "new theology," but a return to the principles enunciated in the theology of the Lord and his Apostles. His gospel was a revelation of God to man. In that revelation He stood forth as the highest representative, God in the flesh, God the Father manifest in the Son of man, the Son of God.

Has the church fallen so far as to obliterate from

its conception the facts of the gospel of the Lord? Has the Reverend Dr. Campbell so plunged into the vortex of human declension as to imagine that the doctrine of the humanity of God is a "new theology" when, after nineteen hundred years, the church of Rome maintains that the Virgin Mary was the Mother of God, because as a virgin she conceived and brought forth the immaculate Son?

Why will the *Literary Digest* pick up the eliminated crumbs of the gospel of the new life, which is the life of Christ, and reject the source of these fragments and perversions of the real truth?

Hope of the Great Consummation

Promises of the Almighty
as Defined Scientifically

By KORESH



THE RECORD HANDED DOWN for generations is before us. In it we find the origin and destiny of the human race. We need not grope blindly in the laboratory of the alchemist for the secrets of being, for they are revealed in the philosophy of the Son of God and in the Apocalyptic symbology of the great Seer, the servant of the Most High, and channel of the communication of the course of the Word to men through the dispensation which has finally consummated in the more complete expression of the divine purpose in the creation of the Sons of God. It almost passes understanding that the world should be so slow in the entertainment of that conviction which belongs to such as desire to be in the line of God's promises to the race which he has projected into being, and which he will bring forth in the full fruition of the offspring of the universe, the offspring of God.

A new hope has been awakened, and a new purpose manifest in the forces which actuate the more progressive mentalities of the nations. A few are beginning to comprehend the great truth that the forms and principles of the universe are passing, in us, through the processes of organic development into the re-creation of the race, in the perfection of the biune men restored to the image and likeness of the parental form and function which made the universe. We are beginning to take a practical view of the predictions made in the past, of the meaning of the doctrines which were brought into the world through the office of the Son of God, in whose likeness we are to appear when, in the fulness of time, we shall be made like the Son of man.

We are made glad in the consciousness of the truth that what we have called death is not, after all, the door into that eternal rest prepared for the children of the Highest. We have been brought to entertain the hope, founded in the science of life, that the time is at hand when all that has been predicted for the chosen ones of the Lord is now waiting at the doors, to be fulfilled for those who await the manifestation of the resurrection of the dead, the fruition of the Tree of Life, and the establishment of the Lord's kingdom in the earth, where God himself shall reign through the chosen vessel of his great honor.

It is a glorious consciousness into which the processes of regeneration have brought us, in that enlightenment which assures us of our everlasting habitation in the immortal life which the planting of the Seed of God in the race predicts for us. We have been awakened into a full comprehension of the truth that there is a significance in the prediction that there should come a time in the progress of human development, in which there would be no more death; and that there would be a new way out of the mortal state into the fruition of immortal life.

Something definite has been made manifest in the opening of our vision into the processes of life; and in the definition, the character of the change in which we are to finally consummate our fruition from the mortal to the immortal condition, is clearly and unmistakably designated. We have come to understand that there are definite laws which, when understood and applied, will bring us into that ripened consummation called incorruptible life. We know that we are now corruptible and mortal; that we are to become incorruptible and immortal. The doctrines of the modern past have given no clue to the character of the transformation through which we are to pass in order to reach the stage of progress which we find in these predictions.

We did not know until the revelations of the Koreschan Universology, that there was to be effected a change here in this world, in which the human race would so apply the principles of life as to effect the transformation through their scientific application. Such, however, is the truth concerning the great and wonderful metamorphosis. The old "life" will be burned in the crucible of transition, a fire of which we have had an earnest in the theocrases that have taken place in the past, and which have been recorded for the edification of the human race.

The fact of the dissolution of the personality of Elijah the prophet, and his absorption into Elisha, who stood ready to appropriate that life, and without whom it could not have occurred, should be impressed upon the mind, not so much merely as a *fact*, but as a principle in the operation of law which is as eternal as the foundations of the earth. Elijah the prophet burned up in the presence of Elisha; and in that process of combustion his body was dissolved and its substance was absorbed into the personality of Elisha. In him the consciousness of Elijah blended with that of Elisha, and the two became one. We urge upon you the fact that this change, wrought both in the dissolution of the personality of Elijah and the character of Elisha, is of great significance, because it portrays a principle which will be applied to tens of thousands when the time is ripe, in the progress of the age toward the fruition of immortality, for the Sons of God to appear in the arena of immaculate life.

The Lord's real, wonderful greatness will be seen in the evolution of the new genus of men, neuter beings, about to unfold as the true Sons of Deity, the arch-natural race of men, product of his own absorption into the church, which received him as the cloud which took him out of the sight of his Disciples.

The Principles of Communism & Co-operation

By KORESH



IS THERE a "middle of the road" system which has for its purpose the protection of the people against the encroachments of the great conspiracies which threaten the demolition of human liberty? There is coming a time of great tribulation, during which there must be an ark and haven of security and protection from the ravages of the destroying influences which purpose the destruction of all of the existing forms of organic power and legal protection to the rights of the masses.

The signs of the times indicate the destruction of all of the forms of government and of the rites of the old church. This is in the line of Biblical predictions concerning the end of the age, which is at hand, and which all of the signs of the times significantly portray. The old heavens and the old earth shall pass away. This means that the old church and the old state shall be violently overthrown, and that there shall be a new church and a new state, wherein dwelleth righteousness.

The conspiracies of the money power and of labor-unionism are the instruments in the hands of the Almighty to demolish the imperfect forces of organic power, which have been prostituted to the interests of the money-loving and money-hoarding corporate and individual monopolists of this benighted age of the world. We contend that the only scientific basis of organic life which stands for human rights and human progress, is the system of organic communism and co-operation having its head center at Estero, Florida; and that it is distinctively the only highway ordained of righteousness, and specifically scientific, which has appeared as the solution of the problems which afflict the mind of the thinker of today.

Communism and coöperation must furnish the solution of the problems of life; but they must be predicated upon the basis of scientific, not experimental, deliberation. Gog (the money power) and Magog (the power of labor-unionism) will come into conflict for the overthrow of the governments and churches of the world, after which they will unite for the attempted destruction of a new force which will have sufficient momentum to defeat both of these united forces of demolition. The great centralized will of republicanism is to be manipulated by the money power for the supremacy of that creator of monopoly and oppression; and in the near future the republican party will stand for nothing but that commercial influence which determines the subjugation of the industrial system of the world to the aggregate force represented by the centralization of commerce in the gold standard of monopoly.

The elephant, the symbolic manifestation of the power of organic unity, which has its greatest strength in centralization, is the symbol of the republican party, because the party stands for imperialism in all things; and its centralization of the money power in the gold standard, is but the signification of its subtle designs.

The Monopoly of the Doctors

The Liberty of the People Is Endangered by the Medical Trust

By KORESH

THE FIRST IDEA of surgery might have been suggested by the story in Genesis, where it is recorded that God hypnotized the man he had created, and during the period of anæsthesia, applied the knife and accomplished some fundamental achievements for future generations. From the part extirpated the Lord God supplied the man with a very fascinating addition to his household, and generally improved the possibilities of the man. He did not charge anything for the operation, nor did he institute a financial boom in the uses to which ribs could be appropriated. It is since that time that surgical business has degenerated into the speculative surgical trust, wherein it is unlawful for any man to enter into the business of surgery unless he has a permit from the surgical monopolist. It makes a whole lot of difference whether a man is cut to pieces in a surgical hospital where the trust has a monopoly on the business of furnishing material for the graveyard, or whether the cutting is done without a license from the medical speculators, by some man whose propensity for butchery is as great as that of the college-bred professor.

We believe that surgery is necessary under judicious management; but the penchant for surgical butchery is becoming so much of a fad, that the knife is resorted to on all occasions where there can be even an unreasonable excuse for using it. Thousands of operations are being performed, where a little aid to Nature would have saved the patient the useful member which the "legislatively protected" fraternity has wantonly sacrificed. We advocate surgery, but we are bitterly opposed to surgical butchery. We hold about the same sentiments regarding the profession of medicine as we do regarding that of surgery.

The Creator of man made him with various organs, with inherent powers for the performance of all of the physiological functions of the human structure. The lungs were so constructed and adjusted as to exhale and inhale the material supplied for respiration. The liver was made and placed in the organism in such a way and for such a purpose as to provide for the purification and modification of the blood; and further, to create the bile which, flowing normally into the duodenum, effects some important alchemical changes in the ingesta, for its assimilation to the various parts of the body. The kidneys, spleen, pancreas, heart, and other organs were created and adapted to their various functions. But there seems to have been a great lack somewhere in the construction, for there has developed a medical trust, the special purpose of which seems to be to multiply nostrums and toxic preparations for injection into the blood, for the ostensible purpose of meeting the deficiencies of the Creator, wherein he neglected to establish a laboratory for the manufacture of the various kinds of specific pus (degenerate matter), to act as a prophylaxis against the inroads of certain

poisons which Nature, if properly sustained, would eliminate through the various excretory organs made for the purpose.

There are certain aids to Nature, when for any reason the organs have been overworked or poisoned from internal or external causes. These aids are of the most simple character, and may be administered through manipulation, mental suggestion, or positive psychic propulsion, through the application of heat or cold, judiciously applied, or in the introduction of constitutional or local applications of simple and harmless (non-poisonous) drugs.

Among the cures performed by the Lord Jesus when in earth, was one made by the application of a little spittle and clay to the diseased part. Clay contains a powerful astringent known as alum, which, applied to certain surfaces, has a wonderfully healing effect, and, when accompanied by faith or confidence of the patient, and the communication of vital force from the one who administers the application, produces the results which the more poisonous drugs fail to effect.

We have nothing to say against a faithful physician, endowed by his Creator with considerable common sense and a conscientious purpose to perform his duty to his patrons. But when a medical trust, combined for the purpose of cornering the business of speculating in the bodies and souls of a credulous public, arises and dictates to the laity *what* kind of poison and *when* it shall be inoculated, and the liberties of the people taken from them because the learned "quacks" cannot sustain their reputations through their medical skill, I am in for a fight for liberty; at least, for the maintenance of the amount of liberty which we once supposed we possessed, and which was guaranteed in the Declaration of Independence and the Constitution of the United States.

It is all right for the protected medical trust to inoculate the pus of a diseased cow (or pus manufactured from a still further degeneracy of the same poison) and produce lock-jaw, by which the victim of the professionally protected is prepared for the undertaker; but a mother with common sense may not administer catnip tea to a sick baby, without a diploma and a permit from a sanitary committee appointed to receive the graft which the quacks, unprepared for medical examinations, can always place in the hands of the examining boards.

If the masses will save themselves from the merciless medical and drug trusts, it must be done through that kind of an awakening which determined the fathers of our country to throw off the yoke of oppression with which the Colonies were downtrodden by an aggressive and tyrannical royalty across the Atlantic Ocean.

Jesus came to bring life and immortality to light; but he did not fulfil it for the world, in his advent nineteen hundred years ago. He only fulfils the work when he comes again at the end of the age, to complete the operation for which he then sowed the seed, and which cannot ripen until the harvest.

The Field of Woman's Progress

BERTHALDINE, MATRONA.

VOCATION OF PROGRESSIVE WOMAN

Uses of Enlightened Maternity in the World's Reconstruction

EMERSON once wrote of Lincoln: "He had a heart as great as the world, but there was no room in it to hold the memory of a wrong." There is a beautiful Scripture text in which the Psalmist declares: "I will run the way of thy commandments, when thou shalt enlarge my heart." Progressive women need to grow great-hearted to crush petty resentments out of such hearts as they have. In every effort of women to get their self-defined rights, it would attest their deserts as great-hearted women, did they have less to say of their wrongs under "man-made laws."

Confessions of one's own sins, and the condemnation and renunciation of them, is wholesome business when done on the quiet. If men and women have tumbled down the bottomless pit together, as transgressors of the law, they are together responsible for the sinful laws made to protect themselves during their continuance in sin. A bottomless pit necessarily has a way down and out into somewhere. Men and women who pass down and out, to strike on the bed rock of genuine science of a new order of being worth attaining, naturally pause on landing there, and do a deal of thinking on the basis of the fundamental laws and principles of the new order of being attainable by them. It takes a wise wife and mother, of the universal sort, with a level, cool head and a great warm heart, to help a degenerate race of humans back to intellectual, moral, and physical perfection.

Millions of silly women have been easily led captive to the lusts of men, not from any divine love of offspring or true manliness, but from a vainglorious pride in being able to control men as good providers for their self-service. This, women stoop to do through the gravic passions of men; and so to the grave they go together. These debasing women have been no ideal home-makers, no worthy mothers. They have even so far despised the calling of motherhood as to murder, in ways unnamable, the embryonic branches of the family tree, and have themselves withered away in nameless sins, unloving and unloved. If women have been wronged, they have wronged themselves and the spirits of millions of men seeking through woman the upward way to life eternal.

God's time is now, as all signs indicate, for woman to be one with man in the general resurrection to throw off the curses of mortal life, and escape their attending woes. It is for the woman to say, "I will suffer no spirit to enter mortality through the veil of my flesh; for genuine science has resurrected the new and living way of entrance by immortality into eternal life." Every woman conceived in sin and shapen in iniquity must, till born again of the spirit and flesh of Christ,

entail upon her offspring a natural inheritance of her accumulation of fallacies and evils, resulting in their sin, sickness, and death. If a woman be great-hearted, she will sacrifice mortal wifehood and motherhood that the immortal manhood may reappear in earth according to the law and the testimony of the Lord Jesus, and here will be a joyous sacrifice. The vocation of motherhood is too sacred to be further entered upon by the scientifically enlightened and progressive woman of the world, till both men and women have been regenerated in the image and likeness of God, and can impart to the world a spiritual force of obedience to law that will save it from its sins. There will be time enough for the multiplication of the species under righteous, law-abiding social conditions of universal human welfare, when men and women can walk the pathway of life with the law of God written upon the tablets of their hearts.

The science of immortal manhood is steadily being communicated to the world. It is destined to call out from it such as honestly love the law of the appearing and kingdom of the Lord in earth, and are ready for self-purification by the application of the science of the truth of God to life, for the regeneration of the divine image and likeness. The most progressive women of the world will not stop with the attainment of the popular ballot or its popular use. They will follow on to know the Lord, and obey the laws of the divinity of motherhood and immortal manhood now in store for them. This forward movement of women up the highway of holiness can alone prevent the much talked of, much dreaded race suicide. Well did the Almighty know that except the evil days of these perilous times be shortened by the applied science of the law of life and immortality, there could be no flesh saved.

Man's Uplift Through Woman

ALFRED HENRY LEWIS, writing of Harriman in *Human Life*, as to "What He Is and Why," speaks of his marriage. Mr. Lewis sees a wife as a valuable adjunct to a man; for he says of Harriman, "Now, when ready for those forays against mankind that were to occupy his life, he bethought himself of wedlock. This of itself was wise. A man without a wife is as a statue without a pedestal. Your man needs something to elevate him, and uplift him, and keep him standing straight and upright; and such is the province of a wife." Three cheers for Alfred Henry Lewis.

When the Almighty made man, he knew that he would not amount to much with woman on the outside of him; and that the man and the woman divorced from the biune Deity of manhood, abused each other and helped each other in forays against mankind, all the way down the broad road to destruction. The Almighty, therefore, when he destroyed the leading devil and all his works, made man with the woman inherent

and the man walked uprightly, and showed himself to be an immortal God among mortal men; and many mortals desired to become like him, saying, "Let us not marry and give in marriage as mortals do, and gradually degenerate our kind. Let us rather, both men and women, conserve our vital forces, and polarize them in our God, and see if they will not marry in the Lord and be born again of his spirit, the spirit of a biune Deity, and conform to his image and likeness." This was the promise of the immortal God-Man, that at a given time called the harvest or end of a cycle of reproduction of a given kind, men as the Gods immortal should walk in the earth, and reign and rule it in righteousness.

The God-Man was morally opposed to the Harri-man methods of leading "forays against mankind," so, for such as would be like himself, he instituted the common wealth system of society, which does away with all incentives to mercenary competition. He called this commonwealth his church, and spoke of her feminine character as the Bride, the Lamb's Wife. To prepare her to highly exalt His type of manhood, he imparted to her his feminine, protective, gestative, constructive spirit, and set her to work making herself ready to become a mother worthy of his many Sons. As tribute to him, her inner man, she has sent all her best thoughts, words, and deeds, leaving her earthly aspect as degenerate and militant as his own papal visible status has become. Her heavenly aspect, now invisible, is that of one altogether lovely, forever at one with her Lord, ready to give her life as his for the life of the world. For him as the great Father of Lights in the world, she has a name above every name of man, above all that is called God by man; and when she appears biune with him in glory, she shall be called the Lord our righteousness. Then, and not till then, shall men as Gods materialize in earth. These God-men of old made new will worship the functions of woman, and do no violence to the Tree of Life that shall stand all glorious in the midst of the garden of the Gods.

It is the province of man and of woman to uphold each other in righteousness, and as one, to walk uprightly. How many of the women fortune-hunters are there manufacturing the Harrimans of today? How many women are there seeking *first* a man with a fortune, ready and eager to aid and abet his forays against mankind?

Woman's Duty in the Coming Conflict

IT IS EVIDENT that all the great nations of earth are rapidly preparing for the greatest war of known ages. The prophets call it in its totality, the battle of Gog and Magog. Men for ages have cultivated and honored the love of fighting, and have reserved for themselves the monopoly of the arts of war. It is probable that this greatest of battles will destroy perhaps millions of fighting men, who in times of armed peace have been monopolists of the most brain-stimulating and purse-filling industries.

With this coming war, clearly indicated as a fact by

the signs of the times and reliable prophecy, it behooves an awakening motherhood to equip herself and daughters to man the ship of state to be left preëminently to her tender mercies. This will be a sacred legacy from this passing world of wars and rumors of wars. We should like to see the wealthy philanthropists, who have used these latter days of an armed truce of competitors for world power to fill their pockets, do something worthy of the best in them. They profess to devotedly love their womenkind. Then let them help nobly to equip them for their inevitable future public service. Let them provide for the education in all the industrial sciences and arts of millions of women and girls and see to it that they avail themselves of the provision. Women and girls have to such an extent lost all their self-respect for their constructive abilities, that they think themselves unequal to the majority of the most profitable and attractive industries of men. Women have but to apply themselves in youth to learn the various useful trades, to be made to realize that they may soon become skilled workers.

The men who would not pass muster as fighters, and the left-overs of the coming wars, will suffice for the masculinity of the old orders of mortality passing away. Men who have so long despised and underpaid women's work have had their day of triumph. In the great reversal of conditions to follow the battle of Gog and Magog, this class of men may serve to relieve women of a great deal of their despised labor. A new womanhood will arise who can teach fathers to be fathers of a better sort, and to train up their children in the way they should go. Degraded men now compel overworked and underpaid women, lost to all self-respect, to bear children in mortal agony, and then rise to attend to the duties of both parents in relation to their common offspring, and so make of the world an orphan asylum, on which the Gods must have compassion.

The French Woman as a Factor of Progress

IT IS OFTEN stated that the home is the unit of the nation. To the ancient war cry, "For your altars and your fires," men innumerable as its providers have responded to die as its defenders. Woman as the creator and preserver of each nation's unit, is worthy of specific study. Each nation has its unique type of woman to be separately considered by all in anticipation of the creation of a cosmopolitan unit, a universal homemaker worthy of all acceptance.

Alvin F. Sanborn, long a resident of Paris, has graced the pages of the New York *Independent* with a very complete and favorable description of the French woman. It seems that for ages she has been the born business woman, from whom the women of all nations would do well to learn. As a business woman on the farm, she is buxom, frugal, hard-working, with a "wholesome, cheerful philosophy that speaks wonders for her intellectual and moral poise." As financiers, the French women receive from their husbands the acknowledgment of their pre-eminence, for they make

them the family bankers. Without the ballot, since love will find a way, the French woman tactfully regulates the state through her husband. She knows above all other women the economical route to a man's heart through his stomach. She has reduced stomach psychology to a fine art. She knows also how to place all kinds of work on a plane above drudgery. For good clothes well worn, the whole world has long regarded the French woman as peerless.

Bismark is quoted as saying of her costumes: "Of a thing ugly in itself, she knows how to make something very attractive; so that even in crinoline, in which other women have the air of being in a cage, they appear like so many queens engaged in reviewing a whole naval squadron." Says Paul Adam: "A beautiful woman, tastefully dressed, elevates the popular taste by the imitations she provokes. She accomplishes the social function which devolves in a community on painters, sculptors, and architects. A living model, she teaches by her carriage how harmony should be conceived."

A French woman cheerfully shines where social destiny has placed her. She forces herself nowhere, she apes nobody. It is certainly fine to be good of your kind, and to make of your kind the best. Thus is one ready at God's call of destiny, "Friend, come up higher," to advance to the highest as the friend of the Gods. Blue stockings are said to be rare in France, but no country has produced more, or more brilliant women of letters, and few have produced more female savants.

The French woman is said to lack the terrible talent for meddling, which masquerades as altruism in Anglo-Saxon society; and the bachelor maid can never become an institution in France, for no French woman wishes to be treated like another fellow. On the whole, the French woman seems to be wonderfully content to be, in the French nation, the queen of the social parlor, and the pre-eminent power behind the throne in the national lobby.

The Winning of the Wars of Truth

REV. ANNA SHAW said in her address at the National Suffrage Convention: "This year I took for my motto these splendid words, 'Truth loses many battles, but always wins its war.'" Speaking of the battle for suffrage in Oregon, she said: "We did not win, save as those who fight for the truth are always the only people who win. There never was, there never will be, greater defeat of any human life, than victory which comes to the man or woman fighting against the truth. And there never can be a greater victory to any human soul, than the fact that it is fighting for the truth whether it wins or not. Woman's suffrage for the new era just dawning is a victory won."

The new cosmos, declaring the glory of man to be the woman, provides not only for her full suffrage, but also for her enthronement in earth as a heaven-descended Queen. To her imperial honors will be accorded, and welcomed her imperial sway by all nations in earth. Should the bravely fighting female suffragist

of the competitive order desire for her encouragement a heaven-born vision of the coming free woman of the Commonwealth of Israel, let her submit, like Gehazi of old, to the opening of the eyes of her understanding, by the science of the new cosmos.

Koreshan Universology furnishes the substance of a clear vision of the final victory of all-conquering truth as the crowned woman, haloed by many Sons, in whose foreheads the Father's name is written. For these Sons of man, the voice of woman is the imperial voice of God in earth, testifying to their divine origin and destiny in man's wisdom eternally justified in her children.

The False Cry of Peace

MAY THE Almighty choke off that rising cry of the woman heard at the New York peace congress for peace at any price. Of all costly prices of peace, the continuance of the competitive system for the maintenance of the money power of the usurer, is the most costly. It will take a stunning blow to deprive some able women of the false peace they so amiably and lovingly cling to. They need to be practically sand-bagged and bound hand and foot to keep them from running with zeal that is not according to knowledge, to join in the cry of peace, peace, when there is no peace. All nations are now prepared for war. Stand back, O wise women, and let the men prepare to fight it out,—this all consuming love of supremacy as the money power.

Women have other work to do. They are called to become the constructors and builders of a new world empire which the Almighty has designed. Its duration in time will be called the Golden Age. In it, all the arts of peace will flourish, and women worthy of adoration will command the services of men they delight to honor as the Gods. Join, O wise women, the cry of the war-maidens of the realm of Thor! Let us hasten on the conflict that must attend the birth of the new world from the womb of the old; for woman may then exclaim with rejoicing, I have gotten a kingdom of man from the Lord who shall be called the Prince of Peace, the King of kings and Lord of lords.

The Juggernaut of Competism

IT IS REPORTED that three million girls, instead of working at home or attending school, are working at unwholesome trades on the half pay of men, and under adverse conditions. What does that mean for the future of the portion of the race to be reëmbodied by these girls as women? The spiritual world is in the brains of living humanity. It is the thought world from which all living forms are precipitated through the agencies of the flesh, which materialize them and give them birth. Bodies formed and maintained in obedience to the laws of holiness may become temples of the most holy spirits.

Wretched conditions of life are the party of the second part to be held responsible for the existing wretchedness of the masses of the people. The party of the first part is the upholder of the competitive system that creates these awful conditions. May God help all women to lend a hand to tear down the system that is keeping three millions of young American women in conditions destructive to their possibilities of wholesome motherhood on any plane of being! Live women must unite all their naturally constructive forces for the destruction of the great juggernaut car of competism.

WOMAN IN A NEW PROFESSION

An Example of What Pluck and Persistence May Accomplish

VICTORIA GODWIN is the champion of women in a new field. It was shown some years ago that there were just three hundred and three professions or forms of work open to women. Since the time that was said, another has been opened where she may shine, albeit at the expense of a broken rib or two. Miss Godwin is the renowned woman who has demonstrated not only that women can drive an automobile from Paris to St. Petersburg, but that one at least can go into the English shops, work with the men, and build machines which she can charter later on, to convey her friends around London? no, which she can drive at a higher speed than any other woman in the world.

The title of the best woman automobilist has been awarded to Miss Godwin, with many medals which show her record. She is said to be a slight little person, with nothing mannish about her. She is competent to write a book on "What I Know About Autos;" for she went into the shops and worked for twelve dollars a week at first, then for fifteen, learning how to make every part of an automobile she wished to guide. After having a certificate of competence from two first-class establishments, she took her first long run which exposed her to the inclement weather, over the route which murdered Napoleon's soldiers, right into the heart of Russia, over dilapidated roads.

It is noticeable that the men in the shops where she worked always respected Miss Godwin, whose name may be significant of success. She tested large engines, and although her mannerisms may have been resented, as those of most great characters are, her skill and pluck won her friends even where the presence of a woman could well have been considered an intrusion. In the course of her steering, this champion of woman's right to guide a thirty-five horse power, or any other motor, has had two ribs broken, her collar bone dislocated, and one arm disabled,—fortunately it was her left one. But she is not discouraged; and now she comes over from England to show the astounding record of two miles in one minute and forty-three seconds.

Miss Godwin is a little woman, but she furnishes one more example of the power of mind over matter. She confronts the women of America with the astonishing statement that in her opinion, women can handle automobiles in many ways better than men. "It is not mere strength," she says, "but rather deftness and response to lightest movements that produce the greatest skill in driving; and in this respect women are superior. Any fool can go fast; but it requires the highest ability to drive safely and slowly in traffic." Her course of instruction for ladies comprises twelve lessons, which she considers sufficient to produce a well trained driver. The woman who drives should know when to stop.

This may apply to other professions than motoring.

Has anyone thought of the new list of terms introduced into the English language by the invention of the auto? Just this one machine has added to the current vocabulary, so that all but the latest dictionaries are incomplete. Some one complained lately that he could not find "garage" in his lexicon.

Dr. Alexander Graham Bell, who has just returned from England with an automobile guide and thirty-six automobile maps of the country he traversed, says authoritatively that the English machines are better than the American. His souvenir of the trip was a collection of epitaphs culled from old churchyards. Among them is one that may perhaps stand for a prophecy in regard to the relative merits of the English and American motors: "Hear unto all you standers by: As you am now so once was we. As we am now so you must be."

News that there is a chance to improve is always an incentive to American manufacturers. Who built the first automobile? Can some one tell this off hand? The first one made in the United States was built fourteen years ago under the supervision of Achille Philion at Akron, Ohio. It is a very imperfect affair as compared with the newer machines, and steam was the motive power. The improvements since then, during which time the United States has built the largest automobile in the world, have shown what this country can do in the way of invention.

Literary Notes

THERE IS a new life of Walter Pater, written by Thomas Wright. The *Herald* calls its preface "a masterpiece of bumptious self-assertion and self-applause." Another critic has called the work coarse in spots. It is impossible to satisfy everyone—that we know; but the book raises the question whether a biographer may not strike the happy medium between too general characterization and over free revelation. With all its faults—in spots—the present life goes deeper, and cuts into the core. It shows the real Pater, with his slightly misformed back, common to the family, known as the "Pater Poke." It shows him in his little nightdress for a surplice, playing at preaching. His early predilection for the church yielded to "Mephistophelian sneers." He went so far as to burn the manuscript of his volume of poems, because it was permeated with Christianity. Then he sold all his religious books. He continued to haunt churches where an elaborate ritual could be found; and—more extraordinary still—he determined to take orders as soon as he was graduated. His friends, who knew that he had broken with Christianity, interfered to prevent his ordination to a ministry in which he had lost faith. They wrote to the Bishop of London. So we had Pater the writer, the scholar, the author of "Marius." The judgment of his contemporaries calls him "the most unique prose writer of his period."

Why should Pater desire to enter the church when he openly declared his disbelief in its principles? This biographer thinks it was in a spirit of bravado. More likely it was to show that after being graduated, he had been imbued with a psychological force from the university. One side of his nature leaned to ritualism from childhood. He is described as "a saintly and ascetic boy," by one of his early friends. He was many-sided. The problem which his nature presents, gives the critics a bone to gnaw. He is greater than they.

"The Isle of Dreams" is to be the title of Mrs. Macnaughtan's next book. The *Times* sketches her lightly in her charming country home. She says that this book treats of grown people, not children. Her method of work is simple. She begins with her characters, not her plot, and describes each one; then she develops the scenes; lastly, the plot—a synthetic plan. Mr. Macnaughtan and his secretary correct her proofs. So much for Myra Kelly in her new home, Oldchester.

She is a rarely gifted writer. Her delineation of the ragamuffins whom she taught to be self-respecting citizens, furnishes a lesson in doing good. These emigrant children who come to our shores should learn, first, to respect their teachers, then to respect the life they have come here to share.

A Public "Crookchaser"

THE MUNSEY publications are always welcome, and the new one entitled "Woman" offers a series of intellectual treats. A very interesting article called "The Bonapartes in America," pays a high meed of praise to the present Attorney-General and former Secretary of the Navy. "Charlie the Crookchaser," is the sobriquet of the man who is too honest to receive franks from the railroads, now that he is a public servant. He has never been known to yield a point in regard to his suspicions of a foe. The grandson of Elizabeth Patterson and Jerome Bonaparte, whose romantic story has passed into history, has been a terror to the grafters of Maryland. He is no parvenue; but, according to this article, he is fond of saying that a good citizen needs no grandfather.

When Jerome Bonaparte was in this country, he became infatuated with a beautiful girl whom he secretly married and took with him to France. Napoleon, who had other objects in view for his brother, forced the Pope to dissolve this marriage. The good Pope always listened. The American branch of the Bonapartes springs from this passion for the woman who was called the bell of Maryland, for her beauty and spirit.

Charles Bonaparte is described as a multi-millionaire and landholder, very proud of his fine acres, but far more of an American than aristocrat, though his grandfather was king of Westphalia. He lives in Baltimore, one of the foremost residence sections of America, and has a remarkable collection of Napoleonic souvenirs, so that his home is called a veritable museum. His farm is his idol; and when he is not chasing crooks, the Maryland politician is enjoying himself on the land.

The way that Maryland has become prominent in politics is not simply by means of the Bonapartes, but by its beautiful women, among whom figured the girl whom Napoleon afterward extolled. She refused, at his bidding, to give up her husband for an income of twelve thousand dollars a year.

The politicians of the country would do well if, like *Munsey's* enthusiastic writer, they extolled the crookchaser more wheresoever they may be found, in the Presidential chair or in the city clerk's office. The biscuit of Maryland is the beaten biscuit; and Charlie the Crookchaser is beaten at the polls if he try to compete with the chief. Otherwise, there is no one better fitted to fill the President's seat. Hughes? Well, Hughes has his use, and he can veto himself out of office. If he is too negative he will be obliged to quit the field.

The Influence of Science Upon the Religious Convictions of George Eliot

IT IS RELATED of George Eliot that while spending an evening with some friends in the garden at Cambridge, England, she chose for the text of her remarks these three words—God, immortality, duty. With terrible and passionate gravity she pursued the theme, showing how the first of these three categories is inconceivable, the second inadmissible, while the third alone remains absolute, unimpeachable. Night fell as she spoke, but in the darkness, with her eyes fixed upon her listeners, grave and majestic as a sibyl, she maintained her thesis.

This powerful intellect, that was capable of controlling millions of minds, took up duty as the positive concept, leaving what she called the theoretical in abeyance. Duty, according to the Decalogue, begins with God, not with man. If God be denied as inconceivable, if the Creator be eliminated, then duty begins on another round. Unless God be the man to be seen, to be known, to be loved, no mind can adore him. We are not formed to embrace abstractions, although some profess to follow the man-made creed, and to love perfectly what they cannot understand. George Eliot, brought up on Methodism, pricked the bubble, for her logical mind saw that such a God as had been brought to her notice was inconceivable. The Great Abstraction did not satisfy her, so she denied it. The Positive School, to which she and Mr. Lewes belonged, bent its energies to the task of denying abstractions. They grasped the fundamental proposition of the gospel of Christian work,—that men need help more than an abstract Creator needs praise. So she denied the God without body or parts. She yielded the privilege of sitting in conventicles and judging the rest of the world for not believing as she did.

More than this, the great writer could not admit the form of immortality preached as a dogma. Personal immortality was to George Eliot a mere figment of the imagination. The fact of transmutation of elements formed no part of the scientific thinker's equipment at the time that Lewes and Spencer lived. The century needed an intellectual Savior, and they fancied

he had been found in the writer who shook the foundations of the intellectual throne by the enunciation of the doctrine of natural selection and evolution.

What the French call "transformism," and define as the biological doctrine, according to which the different animal and vegetable species are transformed, and give birth to new species through adaptation, was the prominent theory. It was promulgated by two minds, Lamarck, a French physician, and Darwin, who carried off the honors by his researches. Spontaneous generation was also pursued by Lamarck.

These theories formed a part of the mental furniture of all the nineteenth century philosophers who were willing to disavow their faith in a Supreme Being, and George Eliot was one. To these philosophers immortality was not consistent with the theory of "transformism," or of spontaneous generation, when immortality was viewed as the persistence of the individual after death. Perpetual flux, not the perpetuation of the mental equipment independently of a body, was the concept they had furnished them.

These theories show how George Eliot's mind was formed to resist the craven fears of theology. When immortality is viewed as resulting from the transformation of the body, and its conversion to equivalent energy of a higher mental quality, it accords with a true science which accepts the transformation of one kind of matter to another, as well as the correlation of spirit and matter. The natural crown of evolution and selection is the doctrine of the production of a higher type or race, by transforming the lower human to the divine. The twentieth century has found an intellectual Savior in the complete accord between the facts of observation and the higher truths of religion.

It has been said that George Eliot is out of style at present,—that literary people neglect her. She still keeps her hold on the reading public,—witness the fact that a large share of one number of the *Revue des Revues* of last winter was devoted to her.

The Love of Art, and Where To Gratify It

"**H**ERE IS my studio, Ben, come and see it."

"No, Alma, I,—I am in a hurry. I hope you will not be hurt."

"Why, Ben, I am sorry. I should dearly love to chat with you an hour."

"Thanks, I'll come and see you sculp another day. Good bye." And the tall youth hastened down the steps to the city.

Alma Dumont had refused him. He was desperately in love with her pretty face, soft and babyish, framed in a tangle of brown hair, with her big blue eyes and winsome smile. She looked like a windflower, and yet the strength of the oak was in her will. Having chosen art, she determined to be true to her vocation. It was a struggle to live. In the first place, she was poor. Her work would not sell despite her efforts to produce an adequate expression of her art ideals. She

was immature in her work. It was crude and raw; yet, just as it was she loved it. She said to herself, "If I produce nothing now that the world can adore, yet am I working toward a great end which may yet be mine. Some day may I not hope to attain as others have striven and attained?"

So she toiled on, and presently she came to a standstill. A new force came into her life. She became enamored of a new way of life. She saw a new goal. She met and talked with the Divinity that shapes our ends, in the form of a marvelous personage who told her all the truths of the Lord.

"Must I give up my art," she inquired, "If I go into your community, where you all live and love one another, working for the same end?"

"No, my child, you will have an opportunity to use your best gifts for us." This was all he said; but in trying to adjust herself to the change after her arrival in the new country, Alma was surprised to find a flourishing interest in her dearest pursuits, with a well appointed art gallery, and a corps of instructors both in painting, music, and other branches of art.

Testing the Emotions

AMONG the clever experiments devised by Prof. Elmer Gates, is one which may be called testing the emotions. He arranged to have the breath of a person who was very angry precipitated into a test tube. The result showed a reddish brown, poisonous substance. This precipitate does not show in the case of a person who is not suffering from any violent emotion. Prof. Gates has also tried the exudation from the pores, and has found the similarity between this deposit and the precipitated exhalations. These excellent experiments are of great interest to psychologists, and they show an abortive effort to find the motor spring of being in the will and not in the Messianic office.

The emotions are psychologically defined as the motic centers of certain groups of activity in the will. It is therefore said that the control of the thoughts to be lifted toward love to the neighbor will unfailingly guide the whole being toward the performance of uses to life. The community in Estero does not believe in this view. It believes that love to the neighbor is not enough, unless the thoughts be directed into the line of Messianic supremacy; because polarization in a definite center of influx brings the blessing if the personality be divinely ordered, and determines the usefulness of the person who is thus pivoted. If the central personality be a witness, then his witness is true.

Why do we love to write, to speak, to think of the divine love and power of Jesus? Because He healed people of their sins and their sickness. Because He was the love and the power of God in one person. The humanity of the Divinity who trod this earth nineteen hundred years ago, is food for thought and inspires the profoundest attachment.

Modern Social Problems

LEGISLATION is indulged in to a considerable extent in the American Republic. To the making of laws there is no end. There are laws and laws. A few may be classed as good laws; but many are bad. When law-making and law-breaking take place in the legislative bodies of the nation, tyranny is bound to result. It is just here that ideal democracy never enters. But corrupt influences have full sway with the men elected by the people to represent them. The evils of lobbying prevail throughout the country. The corporations run the legislative machinery. The laws are made to suit the moneyed interests. The financial world controls. The people are therefore obeying, for the most part, laws forced upon them through various sneak measures. They are really under the government by the corporations and for the corporations. Herein is a great problem which cries to heaven for solution. Only the powers of heaven, operating through the intellect and heart of man, can solve it, abolish kindred evils, and establish righteousness.

THE RISE OF THE ANARCHISTIC SPIRIT

The Import of the Sweeping Epidemic of Law Breaking

BY MADISON WARDER.

OF ALL THE ominous portents of the times, that fruitful of greatest foreboding for the future of society is the growing disregard of law and the increasing contempt for governmental authority. In the history of jurisprudence there has never been a time when statutory enactments were so difficult of enforcement, especially when the transgressions proceed from sources high in social and industrial standing, or in prestige of political influence. Scarcely an item in the category of the calendar of crimes but grows monotonous because of daily repetition. The epidemic of law breaking seems to have contaminated, in greater or less degree, every class in the social organism.

The union laborer seeks to enforce denial of his non-union brother's constitutional right to earn a living, and the captain of industry laughs at the law while crushing a rival in business. The petty thief revels in the appropriation of a few ill-gained dollars, while the corporation steals millions from the fruits of labor's toil, purchasing immunity through the venality of legislators and executives. The thug removes one who stands in the way of his personal gain, and the respectable capitalist conspires to terminate the careers of those who would interfere in his exploitation of the toilers. Laws providing for the welfare of the mass or the vidual are systematically ignored, as being not attuned to the "enlightenment" of the age. There is being heaped up, unto the swiftly coming day of reckoning, a vast accumulation of calamity for this reckless and insubordinate humanity. The spirit of anarchism can ultimate in nothing but social destruction, world-wide and appalling; and all the dominating influences of the present, in church, state, and industry, are working mightily toward the eventuation of social upheaval.

It may seem to be an act of gross impoliteness, not to say impertinence, to ascribe anarchistic tendencies to the supposedly immaculate guardians of the destinies of mankind, who have always considered such plebeian proclivities as being confined to the ignoble worker ignorantly seeking to better his condition; but

regard for truth compels the utterance of many distasteful things. For the violation of man-made law is but typical of and sequential to corresponding violations in the larger domains of universal and moral law; the logical and inevitable growth from the seeds of anarchy inherent in the accepted principles of social organization.

Taking a comprehensive view of the activities of mankind, we see the first evidence of the operation of the anarchistic influence in the separation of the performances of social uses into three divergent and independent fields—church, state, and industry. These social divisions (mutually and harmoniously coöperative in the true social order) are seen to be operating wholly without regard to each other and to the universal need, and employing their energies mainly in the strife and conflict incident to the chase of power. Moreover, each of these domains of universal activity has its own special anarchistic tendencies.

It is strikingly evident that the church has long been "without a head." Subdivision has been the rule, and the process has been carried on until religion has become a synonym for chaos. As the factors of disintegration become increasingly operative, the potency for good in the church correspondingly decreased, until it is now practically valueless to those who seek spiritual wisdom. As for the state, it is in precisely the same position as the church. The numerous nations of the world, each perfectly oblivious of its duty in the line of world advancement, and each ready at any time to fly at the throat of another over any little dry bone of territory and property rights, not to mention the countless little political cliques, peculiar to each nation, all doing business after the same fashion, form a shining example of how *not* to carry on the governments of the world. With the state keeping pace with the church in the headlong rush away from high ideals, it is no marvel that the science of government is unknown among the nations. But of the three, we must look to the domain of industry for the most perfect manifestation of the anarchistic ideal.

There is absolutely no semblance of universal plan or purpose in the organization of the world's industrial activity. Production is left wholly to vidual caprice, with no vestige of provision in case of failure of this motive to meet the exigencies of universal need. Distri-

bution is made to depend entirely upon the factor of human greed, and the "vested rights" of property stand forever in the way of meeting any miscarriage of "good luck" in this line of the work. With industry, politics, and religion carried on in strict accordance with plain anarchistic principles, there is great encouragement for the infringement of statute law; and the wonder is, that society has held together so long.

It is not difficult to discern the motive actuating the world in its diligent pursuit of false ideals. The disintegrative impulse of selfishness, carried to its logical termination, will finally destroy the strongest social organization, no matter how perfect its initial purity. The forces operating in the social body must be attractive and convergent, if its integrity be maintained; whereas selfishness is repellent and divergent. The instillation of the selfish spirit into the social life inevitably breeds anarchical conditions. That the selfishness of mankind has come into its full florescence of corruption, and is about to bear fruit in the dismal desolation of universal anarchy, is the lesson taught by analysis of contemporaneous conditions. The race is in process of falling from its previous high estate, and has almost reached the nether limit.

The student of universal life, however, does not yield to the pessimism that naturally would be induced by a superficial view of the situation. He knows that there is a limit beyond which the tide of world corruption may not flow. He knows that when evil has attained to its ultimate, it has reached the point of terminal transformation into good. He knows that the forces of reconstruction are already in operation, guided by the Master Scientist of the universe, ready, when the powers of anarchy have exhausted themselves, to build society anew upon the enduring basis of exact and scientific justice. The science of Koreshan Universology points the easy, the practical, and the *only* way out of the chaos of cosmic ruin that the unleashed selfishness of man is swiftly bringing upon the world.

The Royal Road to Knowledge and Attainment

BY FRANK H. SMITH.

IT IS A TRUE saying that "the Almighty has faith in humanity." Equally true is it that this faith of God in humanity is qualified by every other attribute and virtue of Deity. God is perfectly well informed and functioned as to the utmost possibilities of the various creations of his handiwork, whether they be of the human, animal, vegetable, or mineral kingdoms; and it is only the absolutely rational faith that appeals to him.

God is the microcosmic author of the universe or macrocosm. He occupies and involves the principle of attainment. All things originate in the central Personality—good, voluntarily and immediately; evil, involuntarily and remotely. That there are conscious and unconscious activities and powers of Deity is a scientific revelation of Koreshanity, imperceptible in the dark-

ness enveloping the world of today. Every possible activity of form or function of organism in the universe belongs to either one or to the other of these two powers of Deity.

The mineral kingdom is the lowest domain, the most external realm, the spacious foundation and pedimental substance for the construction, sustainment, and emplacement of an appropriate abode of any and every spirit entity and structural organism possible to exist at any time, whether in the so called mere space or not, whether in the created universe or so called uncreated. The vegetable kingdom is always peculiarly close to the mineral kingdom, in that it feeds most largely and directly upon the lower kingdom, and also upon the decayed forms of the vegetable kingdom itself. The animal kingdom gets not only food material for the construction and repair of its own organisms out of appropriations from the vegetable and mineral kingdoms, and from some products and creations of its own kingdom, but the more external homes and abodes of animal creatures are built from, and in vegetable and mineral forms. The human kingdom rests, and works for its existence upon all three of the lower kingdoms as a basis, and upon the subjugation of its own kingdom. From a levic standpoint for a guiding head, the human kingdom, as with all the lower kingdoms, only more immediately, depends absolutely upon the divine kingdom above it for the stable management of its forces to perpetuate, renew, and rejuvenate its own peculiar life, and every worthy thought and enjoyment, as distinctly the noble human.

Every atom of matter in the universe bears some relation to the central Divinity and personal Messiah. In the realm of influence and impression, with both levic and gravic energies, with both progressive and retrogressive resources, as there is an absolute limit and rest point to minuteness, intension, and involution, so there is absolutely a fixed boundary to the magnitude of the universe—to extension, evolution, and expansion. He who cannot perceive and believe this truth in any satisfactory way, should apply himself to the cultivation of his reasoning faculties.

As the guiding purpose of our vidual consciousness and enjoyments aspires after something better than the propensities, conceits, and traditions of the present sensual, agnostic, and orthodox mortality, so we come to perceive more clearly, and believe more faithfully, the divine truth of Koreshan Universology.

Every atom of matter in the universe is capable of being reduced to the spirit of that atom, and will at one time or another be translated and alchemically changed to the spirit of a higher quality of atom, with a necessary precipitate to the lower realms. It is from the domain of spirit substances that all new creations and transformations issue. Every person is constantly changing more or less in some way, for better or worse. Those whose fervent love, reasonable faith, and dearest hope for enjoyment are centered upon the attainment of immortality in the biune flesh, upon the holy offices of the Immortal Manhood, will put their ultimate and ut-

most capacities at the disposal and absolute direction of the divine Alchemist, the Messenger of the holy covenant or conjunction of God and man.

The first step to the royal road to knowledge is "The recognition of the Messiah, and the application of his truth." All "mortal (dying) flesh is the perpetual product of descending desire." From this it is conclusive that the immortal and incorruptible flesh is the product of the ascending desires of the mortal race to Divinity. "All things were created by him, and for him: * * * that in all things he might have the pre-eminence." The old story is eternally true, that it is "not that we loved God, but that he loved us."

Knowledge is operative only as it helps its possessor to obtain life—even the investment of absolute security in eternal consciousness, and perfection of all the virtues which Divinity insures. The secrets of the universe are revealed scientifically in Koreshanity; and chief among these is the royal road to knowledge and attainment.

The Religion of the True Society

BY ROLLIN W. GRAY.

A YOUNG MAN came to Christ and asked him, "Good Master, what good thing shall I do that I may have eternal life?" The Lord told him to keep the commandments. At another time the Lord summed up the commandments into two: "The first of all the commandments is, Hear, O Israel; the Lord thy God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." According to the Lord's testimony we must love the Lord for our God,—and him we must love with all our might, mind, and strength.

Now it is manifestly impossible to love anything that is not known, or cannot be known. The human mind is so constituted that it cannot love or hate an abstraction. A tangible thing can be loved. An action can be loved; but no action can occur without an actor. We may love the actor because of the act; but the actor and action cannot be separated. So we may love truth, but only when it manifests in some form. Jesus said, "I am the truth," and for this many loved him. But to separate the Lord from the truth, and love the truth and not the Lord, is impossible. The truth separate from the source of its generation, or the form of its manifestation, becomes an abstraction and consequently unlovable.

From the nature of things, all human love that does not imply and include service as its principal constituent and factor of application, is impractical and false. We may say we love God, and that God is incomprehensible and past finding out; but this is rank hypocrisy, and is against the evidence of fact and law. The law is, that we cannot love that which we cannot

comprehend; and the fact is, that such people cannot do anything to show their love to God, since they do not know him, and cannot serve him for that reason.

When the Lord was with his Disciples nineteen hundred years ago, they could then love the Lord who was their God, with all their might, mind, and strength, because he was objective. After His absorption he was in them, and then they could keep the second commandment by loving their neighbor as themselves. They could love the Holy Ghost (which was the Lord) in the neighbor as they loved it in themselves, and thus keep the whole law.

As the Holy Ghost became disseminated among those who received it, the Christians knew where the Lord was, and could love and worship him; but the time came when it was not possible to tell the difference between the Christians and the pagans, because of the declension of the church. So men began to believe that God was lost, because they could not tell in whom He was. Thus men began to declare that God was unknown and could not be found out. Then they declared that there was no God. Today the great body of Christendom is declaring that no one can keep the commandments, thus declaring that in order to gain immortality, the Lord gave humanity an impossible task to perform. Thus the declension of the church is evidenced by the fact that it teaches the impossibility of keeping the commandments, therefore the impossibility of attaining to immortal life.

THE GREAT FINANCIAL CONSPIRACY

**Astonishing Statistics Relative
to the False Monetary System**

BY CHARLES BONSAILL.

THE BASIC principle of monetary science enunciated by Jefferson and Franklin, viz., that the general government should issue, legalize, and control all the money of the realm, is to civil government what the golden rule is to religion.

But the state has violated this vital principle in economics to as great an extent as the church has ignored the sermon on the Mount. As a nation, our civic and religious professions have become a mockery. We present the paradoxical spectacle of being a Christian nation without real Christianity, and a republic without a vestige of democracy left. The history of our financial legislation during the past forty-seven years embraces a series of legalized plundering, the most stupendous in the annals of time. Within the covers of all the encyclopedias of the world, there is not a paragraph enunciating a fact and economic principle of more vital import to the people of a nation, than the brief one following:

"The slightest modification of national laws concerning money affects every branch of trade, every industry, every investment; yet a small number of the whole people, those whose business it is to deal in money, as lenders or bankers, alone keep that close watch of legislation which enables them to control it unduly, so as to promote their own interests when laws are changed; or, if laws are likely to affect their interests injuriously, they are the first to be aware of the effects of changes

and to guard against them. That prosperity or adversity may result to a majority of an entire people by a simple act of legislation on money, with a rapidity that legislation on no other subject can parallel, has become obvious to all intelligent people."—*Chamber's Encyclopædia*, Vol. 10, p. 126, (1881 Edition).

The framers of the Constitution recognized the fact that the power to legalize and issue that wondrous instrument of association known as "money," was an inherent, sovereign prerogative to be exercised by the general government alone, for the benefit and protection of the whole people alike, with absolute impartiality. When we analyze for a single moment the fact that governments enact laws, providing that, of all the thousands of concrete things in existence, there is just one kind which tax-payers and debtors *must* have to liquidate debts, or be at the mercy of the creditor, even to the extent of confiscation, eviction, and absolute destitution, we realize to some degree the overshadowing power of private monopoly of this instrumentality.

Let us suppose that Congress placed in the hands of a single selfish, avaricious man the full possession of all these "legal means of payment," and all the people were compelled to get it from him at his own terms. It is not hard to comprehend the fact that this man would soon "own the earth." This power is exactly what the "money changers" have been trying for half a century to acquire, as far as possible; and they have made tremendous strides toward the goal.

It is not my purpose to enumerate the various legislative acts constituting the great financial conspiracy which has placed in the hands of the moneyed interests such awful power. Readers of THE FLAMING SWORD who desire such history, can easily procure it. But I purpose to give a few official figures from the report of the Comptroller of the Currency, which suggest the penalty the people have paid and are still paying, for allowing private corporations such vast control over our monetary affairs, and foreshadow the nature of the crisis which is inevitable, if we continue the system. A perusal of the contribution in the May issue of THE FLAMING SWORD will more thoroughly introduce this phase of the subject.

On pages 32 and 33 of the abridged Annual Report of the Comptroller of the Currency, December, 1906, summarizing the resources and liabilities of all reporting banks of the United States (17,905 in number), the individual and United States deposits are given in round numbers as \$12,305,000,000; while the aggregate amount of cash of all descriptions held by these banks, October 31, 1906, was \$1,016,400,000; equal to about 8 per cent of said deposits. It follows, therefore, if all depositors were to check out their deposits at the same time, and the said cash was divided pro rata, they would get about eight cents on the dollar. But, as a matter of fact, if a big panic should come, the first few depositors would get all the money, while more than 90 per cent of them would get nothing.

The same tabulation gives the aggregate loans and discounts (notes held against the people for money borrowed from the banks) as \$9,894,000,000. On page 50 of the same report, there is a table giving the

amount of all kinds of money in the banks and elsewhere. The estimated aggregate, outside of the banks, is \$1,783,800,000. This estimate for obvious reasons is very much too high. There is probably not one half that amount. But in order to eliminate all possibility of exaggeration, we will assume the estimate as being correct. This would make a total of all kinds of money in the United States, outside of the Treasury vaults (counted as assets), as being \$2,744,500,000. According to this official record, the banks of the United States have loaned to the people and are drawing interest on \$7,149,500,000 more United States money than there is in existence. In other words, the banks of the nation are reaping an annual harvest of usury to the tune of \$429,000,000 on absolutely nothing save pieces of paper containing signatures and promises to pay, which do not represent a single dollar of capital or investment on the part of the banks.

The same table gives the total invested capital of all these banks as \$1,565,300,000. If they are drawing an average of six per cent interest on their total loans as above, the annual interest would be \$593,640,000, equal to nearly 35 per cent per annum on their full investment, or at least 50 per cent per annum upon their legitimate available loaning capital. Independent of the enormous dividends and salaries paid by these banks, the report shows undivided surplus and profits on hand as being \$1,558,900,000.

May I ask the intelligent readers of THE FLAMING SWORD to analyze the foregoing astonishing records, and give some rational explanation of them? It would be a satisfaction to the writer to know if they can be explained upon some theory other than the one arrived at by his own analysis, which will be forthcoming at some future time, if the subject is really of sufficient interest.

The Truth; A Stranger

LUCIE PAGE BORDEN.

THE WORLD has longed for God's truth. Men have lost themselves in the fogs of speculation. What have they found? That when the knowledge of the truth was conveyed to them, it showed all their prejudices. They did not want it.

"God's glory is a wondrous thing,
Most strange in all its ways.
And of all things in earth least like
What men agree to praise."

Did not He whom the Christian centuries delight to honor, say that even the publicans and harlots would go into the kingdom of heaven before the self-contained and the proud? The truth is a stranger, and it should be delightful to entertain strangers. Thereby some have entertained angels. He who said, "I am the truth," said also, in referring to the judgment, that praise was the part of those to whom he should say, "I was a stranger and ye took me in; naked, and ye clothed me."

The atom persists as substance, but not as matter. Trituration is the only path to transformation.

Health and Hygiene

Dr. J. Augustus Weimar

VARIOUS SCHOOLS OF HEALING

Reason Why the Numerous Systems Have Developed

THERE IS at the present time a tremendous wave of new, drugless healing methods spreading over the world; and the more educated the individuals, the less they want to have anything to do with a system of cure that includes drugs, medicines, and patent nostrums. But division in the healing profession is analogous to that obtaining generally in the world. On the one side we find a great camp of drug doctors; and on the other, a vast camp of drugless healers,—the latter already outnumbering the former. Although the former class of physicians belong to schools centuries old, they number in the United States and Canada only 27,000; while the latter, though adhering to new schools, number 283,000 in the same territory. Of the drugless systems of healing, only a few date back as far as thirty years, others twenty, ten or five. Many have sprung up like mushrooms within the last year, some within the last few months.

The oldest methods are the mesmeric, hypnotic, hydro-pathic, and magnetic. Some of the more recent are psychologic, osteopathic, dietetic, electric, chiropractic, neuropathic, mechanopathic, orthopedic, and telepathic; while others are founded on suggestion, vegetarianism, new thought, astrology, mental culture, occultism, etc. One of the very latest advocates "unlimited possibilities." We could mention a number of others which we have investigated, but the above are sufficient to show general classes.

Some of the Rational Drugless Methods.

THREE of the drugless methods we did not mention in the preceding; and of the two mentioned we think the most, because they appeal to our intellect as the most rational drugless systems of healing.

The first is the Humo-electro-magnetic, as originated and taught by KORESH, and described in the May issue, page 17. This method includes all other systems of healing, even the musical therapeutic method; but it positively excludes all fallacious and non-rational systems, with the addendum of all mushroom growths. The second is the Etiopathic, the missing link that unites physics and metaphysics. It was taught by the late Dr. Geo. Dutton; and to this system Dr. Kneipp and Dr. J. Hensel belong. These men who actually believed in alchemy or alchemico-vital functions and processes of the microcosm, in the transition of matter to force and force to matter, but had a false conception of the term "alchemy." Their mistake was, they had in their minds the *medieval conception*, instead of the true derivation of the term and its science. For the word has come to us from the Arabic term *al*, light, and the Greek *chemeia*, from Cham or Ham, the progenitor of the Hamitic or Egyptian people. Alchemy implies the wisdom of Noah, the science of transmutation. Thus, the Etiopathic system holds that as man consists of matter and spirit, or is material and spiritual. A physician should employ mental heal-

ing for mental afflictions, and physical remedies for physical diseases; always discriminating between the two kinds of ailments, mental and physical.

The third is the Hygienic, strictly not a method or system. It is as old as the everlasting hills, for in all ages there were individuals who preserved its principles, and transmigrated with them. They are of that nature of which we say: "Truth crushed to earth will rise again." One or another of these principles may be found in all systems of healing. They are as pearls in the great seas. A synopsis of its principles are: 1. All healing power is inherent in the living organism. (Humo-electro-magnetism is based on this everlasting principle.) 2. Remedial agents do not act upon the living organism, but are acted upon by the vital functions of the various organs of the body and brain. 3. Disease is a remedial effort—a process of elimination and reparation, an effort to restore or equipoise the vital forces that have been thrown out of equilibrium. 4. Unadulterated remedial agents have a normal relation to the vital organs; but poisonous drugs are abnormal and anti-vital. 5. The true healing art consists in supplying the physiological structure with Nature's pure medica, and the mental structure with mental remedies—thought substance.

The fourth is the Osteopathic or scientific mechanical method. Its cardinal principles are classified thus: skeleton adjustment, glandular activity, free circulation of blood, and coördination of nerve force. A knowledge of the nerve centers is necessary, as it is from here that the organo-vital functions of the brain and body may be regulated to action.

The fifth is the Hydrotherapeutic. Its principles, according to the latest, most advanced and tested, are: 1. Use your reason, and hold fast only the scientific features. 2. The most natural and beneficial bath for man is by using the water as Nature provides, according to season and climate. 3. Sponge baths, not plunge baths, rubbing or stroking the body dry with the bare, open hands, and not with a flesh brush or rough towel. 4. For eliminating disease, or for cooling the body down, especially in fever, piles, constipation, rectal or sexual troubles, sit in a vessel containing water as deep as the width of the bather's hand. Duration, five minutes to a half hour is long enough, according to age, condition of patient, and the season of the year. The early morning, at least a half hour or hour before eating, is the best time for this eliminating bath. 5. Rubbing and stroking the body are very beneficial, and the effects curative.

Why the New Systems Develop

WHILE reading and thinking of this spreading phenomenon, and considering the pros and cons from the Koreshan viewpoint, we arrived at the following conclusions:

First.—There is a great and universal all-permeating unrest in the minds (hearts) of the whole human race, educated and illiterate, old and young.

Second.—We are at the end of the old Christian age and the beginning of the new age, declared scientifically

and prophetically to be the Aquarian or Koreshan age, and poetically called the Golden Age, at which time he that sits upon the throne says, "Behold, I make all things new."

Third.—There will be a rapid descent of the Apocalyptic Holy City, the Bride, the New Jerusalem which at the same time involuntarily, antithetically, and correspondentially will roll up, as also will the evil angelic heavens or spheres; and as a consequence, we now have thousands upon thousands of piratical rovers (evil spirits), who are suggesting in accelerated fashion, new systems of healing, or often merely new names of healing, for the greedy and filthy lucre's sake. When they are investigated, we find merely rubbish—healing notions in buccaneering style, the *debris* of the whole past great cycle of time, now simultaneously unloaded, "upon whom the ends of the world are come."

Fourth.—There is the utter failure of the drug doctors, with their one-sided, obnoxious drug system, which enlightened people are rejecting imperatively. This indicates that their profession is not only waning, but is actually doomed to crumble into oblivion; and with it, of course, their bread and butter. They are themselves to be blamed, for they have rejected the rational drugless healing principles which were for them to practice *ad libitum*. But they have acted as did the hypocrites at the end of the Jewish age, who rejected their Savior and their salvation.

Medical Cliques and Clans

WHILE these manifold drugless healing notions are spreading like wild-fire, more especially in the United States of America, the principal battle-ground of Armageddon (the last battle between truth and fallacy, good and evil, in the mental spheres) and Gog and Magog (conflict between capital and labor on the material plane), the cliques of the system of drug-poison are making it harder and more intolerable for all who practice healing in opposition to their ethical notion.

For the last few years, and now, in every state of the Union, these cliques are sending lobbyists into the secret chambers of state legislatures to plead for assistance to crush their competitors, the drugless healers. Their object is to have laws passed which will make it a crime for others than themselves to cure the sick or relieve human ills. They are not satisfied with having laws passed in their favor; they must execute those outside their cliques. As the examining boards are controlled by the medical trusts, they can purposely ask questions that will shut out any applicant not wanted. Many proofs could here be cited where such fraudulent methods have been used to accomplish their infernal purpose. And the fees collected by their cliques and clans go to the members, as they love gold (gold) with all their heart, mind, and strength. The opportunity for graft is great; and there is abundant evidence to show that it is worked to the very limit.

Simple Treatment of Common Ills

CRAMP in the bowels, colical or griping pains and similar affections, may be quickly relieved and cured by a mechanical drugless method of procedure. They are generally caused by an irritating diet or summer beverages. Such food and fluids cause a too rapid action of the nourishing channel, with its many folds; and when irritated by a too rapid action, the folds are thrown over one another.

As soon as you feel the griping assail you, if you are at home, lie down on your back and elevate the small of the back by rolling up a blanket and placing it so that only your head, shoulders, lower limbs, and feet touch the bed or place where you are lying. Remain in this elevated position from five to fifteen minutes, or longer if necessary. If tired before relieved, change the position for a little while, then repeat. If this method is adopted immediately,

relief is generally instantaneous. Do not stagger at this seemingly far-fetched statement. Act upon it at once; and then behold the result! That is what you want when in pain with those awful acute spells,—results, immediate results, not dogmatism.

If away from home, traveling or otherwise engaged, where you cannot lie down, place one hand on each side of the hips, and then bend back the body as far as possible and convenient, and the effect will in some instances be the same. Cholera infantum, cholera morbus, dysentery or flux may be relieved and cured in like manner in their acute stages.

Helpful Physical Exercise

THE FOLLOWING means may be employed to effect a limberness of joints more agreeable than ever experienced before. Do not be opposed to, but rather be in favor of material, non-poisonous remedies; for they have their place and uses. You may, however, dispense with these, and find relief from a commonly coming and going physical and mental irritation by a religious use of the following exercises, consisting of a few minutes' mechanical movements of the physiological and anatomical structure:

1. On awakening, before rising, stretch the body thoroughly, something like dogs and cats do after a nap. This has a beneficial action on the femoral canal, by which the femoral artery passes from the front to the back of the thigh; and also on the femoral sheath, the fibrous envelope of the great vessels in the upper part of the thigh. This action is also beneficial to the saphenous opening, the interval in the deep fascia of the thigh, through which passes the long saphenous vein, and the subcutaneous veins and nerves of the legs. We have found people who in the morning are so stiff and inactive in their limbs, and who feel such a knotted condition in the thigh line, that they find walking a difficult task, until it gradually disappears by moving around. Dogs, cats, and other animals perform this stretching from instinct; mankind gets it by hard knocks (experience).

2. After rising, before toilet and dressing, move your head seven times backward and an equal number of times forward, each movement as far as conveniently possible, and moderately slow. Move the head the same number of times to the right and left; and in rotary motion from right to left, and from left to right. This frees the circulation to and from the head and body, and removes congested conditions in the head and neck, thus acting as a preventive of disease—headache, dizziness, ear and eye afflictions, etc. If the rotary movement causes dizziness, it is a sure symptom that congestion already prevails, but with repetition of the movement it will be relieved.

3. Stand erect, manipulate the muscles thoroughly and deeply in the front and sides of the neck for a few seconds, then place one hand on each side of the head under the ear region, and give the muscles an extension or stretching. This will stimulate the vaso-motor nerve center at the base of the brain, and the right pneumogastric nerve center at the right side of the head below the ear. The former controls the nerves of the cranium (head), and sends branches to the eyes, tongue, and even down to the nourishing channel, by means of the splanchnic nerves; it also controls the spinal nerves. A steady pressure at this point for a few minutes reduces the general blood pressure, slows the action of the heart, and reduces the temperature. The latter controls the peristaltic action of the bowels, voice, and respiration, pharynx (throat), esophagus (gullet), stomach, heart, and as we said, the nourishing channel, and the multiple folds of the so called small bowels. A strong and steady pressure on the right side of the pharynx (upper end of the windpipe) and trachea (lower end of the neck) will accomplish the above mentioned good results.

Topics of Interest & Importance

THE MIND of the modern world is being rapidly dissipated. Manifold are the factors and terrible the evils which conspire to this end. Direful are the consequences of reckless waste of the energies of life. Degeneracy is written on the faces of the millions. The likeness that modern man sustains to Divinity grows more and more remote and vague. The mind seeks forms of dissipation, gratification of perverted desire. The modern mind is losing ability to think consecutively on profound things. The mental pabulum of the masses is utterly unwholesome. It emanates from hollow heads whose ideas are foolish and whose doctrines are vicious. The modern mental world is being largely supplied through the avenues of the daily press and forms of light literature. It is the effort of the Koreshan Movement to call the mind back to serious questions of life, back to rational conceptions of human relations, back to a knowledge of Deity and the new world under process of establishment. Thus alone may the world be redeemed.

The CRIMINAL AFTER EXECUTION

How the Spirits of Criminals Conduce to Prevalence of Crime

BY J. S. SARGENT.

HITHERTO people have considered themselves safe from the vicious powers of a dead criminal; and although in the Christian belief of life beyond the grave, they have not thought it worth their while to enquire what may be the ultimate results to them of rushing a bad man over the river Styx, just to get rid of him. A scientific analysis of Bible teaching as to the relations of the spiritual and natural man, ought to give us a suspicion at least, that we do not rid ourselves of a vicious man's evil powers, simply by securing his material disappearance from our midst.

It is well said, "That the blood of the martyrs is the seed of the church." The persecution and cruel execution of the so called heretics in the fires of the Inquisition, tended to increase rather than decrease the adherents of their faith. The reason for which is not alone the moral effect, but that the abode of spirits is in the human brain and body; each and every person is the habitation of thousands of human spirits, which, being evicted by the slaying of their tabernacle, the body, are necessarily compelled to seek other congenial dwelling places, carrying with them to their new domiciles the zeal and conviction of the martyr. Instead of going into one, these congeries of spirits were disseminated into many, as were those of the man of the Gadarenes into the herd of swine; so that the spirit of martyrdom was spread and multiplied by the very efforts made to eliminate it.

Let me cite the very familiar example of Jesus the Christ. The Jews, by His sacrifice, thought to stay the disaffection he was causing, but in so doing they accomplished the defeat of their purpose, opening the way for the transformation of his person to spirit, which, being disseminated to his followers, gave them and his cause an impetus which neither they nor the Roman power could stay by the most rigorous persecutions. Of course, no ordinary man measures alongside of the man Jesus; but each, in his order and degree, effects something by the dissemination of his spirit at the death of his body.

It is a poor rule that will not work both ways. If this one will, then may not the blood of the murderer be equally the seed of crime? The spirits dwelling in a bad man are

devils; and if a legion of them could be in the man of the Gadarenes, then there must be a goodly number of a very diabolical sort in some of those who are not too good to be hung. These spirits scatter to friends, and to those having like inclinations, firing them with the zeal to shed blood, or commit lesser offenses. Thus, this sanguinary punishment of one may, and doubtless often does, spread vicious depravity like a miasma.

There is also a constant exchange of spirits from one to another, through contact, and along the lines of sympathy and congeniality. "Who touched me?" inquired Jesus; "for I perceive that virtue is gone out of me." This could not have been other than spirit. And who has not felt the thrill from the touch of loved ones, whom we fondle with the delightful sensation which is but the mutual and reciprocal interchange of congenial spirits?

Last year seventy negroes were put to death in the southern states, by infuriated mobs of white men, inflicting upon several of them such barbaric and fiendish cruelty as would almost shame the wild aborigines that we assume, in the name of civilization, the moral right to supplant. These victims suffered for crimes that placed them beyond the pale of human sympathy. But every one cherishing a feeling of pride for his kind, must bow his head in shame, that his fellow white man could so demean himself for any provocation whatever.

For human greed the black man was stolen from his jungles, and brought to us in chains, in justification for which wrong, men consoled themselves with the purpose to give him a taste of civilization, and the hope of Christianity; but it looks as if, whatever benefactions they may have bestowed upon the colored man, they have imbibed from him, and taken in exchange his wild and heathen savagery. And if they do not soon call a halt, they may perhaps ere long find themselves tattooed dancers, imitating his ghoul-like orgies, and feasting on human flesh. But however that may be, and whether or not the ideas here advanced are accepted, the still large number of these terrible lynchings abundantly testify that the terror of them does not materially decrease the offenses.

Seeing that these mental and spiritual phenomena, and their scientific explication as here advanced, are true, and finding by some overt act that murderous or lecherous spirits are corralled in some person or persons who will not or cannot restrain them, then will it not be better discretion

to isolate them, as we would a case of smallpox, quarantining them from all association and communication with any except those who are immune from such moral contagion? For we know that by so doing we are keeping a lot of bad spirits in restraint, so long as those who give them a home in themselves are kept alive.

Numerical Principles and Relations

BY MOSES G. WEAVER.

WE FIND the law written in the concave plates of the earth, the veritable tables of stone, by the finger of the Almighty himself; and the fields of Nature are full of object lessons demonstrating, by actual experiments, the operation of the laws of life. The law contains, according to divine revelation through Moses, ten fundamental principles; and likewise we have just ten written characters in the field of numbers.

The cipher being the tenth, and possessing the spirit of ten, represents the law in the subjective state, because by itself the cipher expresses nothing; and only when in conjunction with the figure one, or other characters of expression, is its tenfold potentiality brought out. So the eternal law of God can operate only in and through a tangible medium of expression, through whom the commandments are given, and by whom the sacrificing people bring their tithes (tenth part) to the eternal store-house. This subjective pivot of consciousness, containing the impress of all things in their supreme state of perfection and rest, corresponds to the cipher in number.

The remaining nine figures belong to the field of expression, in which the figure nine is the greatest power. It represents all there is of expression, or that which is created and stands out in space and time, in contradistinction to the uncreate, belonging to eternity. If nine is the full number of expression, we require nine parts of speech to make our language complete. But before entering into the details of these nine lines, we will consider the two grand divisions relating to form and function, which in language are the noun and the verb.

If the pole of impression be spirit, it follows that body and soul must be the twain creatures of its expression. The material world, which we term the alchemico-organic cosmos, is the body of the universe. Being spread out over space as an integral system, complete in all its parts, at the same time it belongs to the simultaneous order. The life residing within this system, called the organo-vital cosmos, is the universal soul. This belongs to the successive order, because the steps of evolution and involution between the central man and the ultimates of life cover all the successive cycles of time.

The numbers corresponding to these principles may be readily ascertained by means of their multiples. For instance, we count by nines thus: 9, 18, 27, 36, 45, 54, 63, 72, 81, 90, 99, 108, etc. By adding the characters of each one of these products, and adding again if more than one figure is attained, until each number is reduced to its initiate, the results will be nines right along without variation. The universe as a whole never changes, therefore nine represents the whole. But if we consider existence in a two-

fold aspect, regarding its center and circumference, it is progressive and retrogressive. The unit represents the center, because there can be but one center to anything; and the remaining eight represent the circumference. Applying the above test to these numbers, we find the multiples of the former proceed outward toward the circumference, one by one, in true arithmetical progression, while those of the eight are directly the reverse. Thus, from 8, 16, 24, 32, etc., when combined, we get 8, 7, 6, 5, 4, 3, 2, 1, thus proving that eight is the counterpart of the central one from which all evolution springs.

The Ability to Wait

BY H. B. BOOMER.

IF THERE IS one human virtue, above all others, that should be numbered among the cardinal virtues, is it not patience? Many think it quite a common possession, but a little careful thought will disabuse this erroneous impression. How many have the ability to draw a feasible plan, yet how few can furnish patience enough to withstand all set-backs and plod doggedly ahead until the goal is reached! Bull-dog tenacity is one of the most valuable assets to have when starting out to accomplish a plan which contains the possibilities of accomplishment. It is hardly necessary to state that a hare-brained scheme would not be benefited by any amount of patience in its unraveling. To the man aiming to rise above the mass, there appear a thousand hands to hold him down, a thousand pitfalls to cause his destruction; yet in these pitfalls and retaining hands lies the man's strength, if endurance, or in other words, patience be his guide. Every time he disengages a detaining hand or crawls from a slough of despondency he goes to meet new obstacles with renewed strength. Very much as the old giant of our fairy tales, who upon being knocked to earth, each time arose more powerful. Every man has a limited capacity though, and he must be careful not to overestimate his capabilities; for the water in the well cannot rise higher than the sides. It is all very well "to hitch your wagon to a star," if your vehicle will stand the speed of so high-spirited an animal; otherwise about the time the first burst of speed is ended your wagon will be fit for kindling wood.

Patience comes from the Latin verb *patior*, meaning to suffer. It is through suffering, through patience, that we gain our strength. It is the portion of genius to be misunderstood, despised, and made to wander alone, never appreciated until after death, when the spirit baptizes an unappreciative humanity and it then becomes appreciative. How many of the world's great characters have gone through the most horrible phases of poverty, and those not suffering through poverty, have invariably done so in other ways.

Sometimes it is interesting to observe how principles of life and traits of human character appear in the little things that men do, things not accounted of real importance. Have you not heard persons wonder why men of prominence in public and commercial life take delight, in times set aside for recreation and pleasure, in such pastimes as fishing and hunting? You may say they want the fresh air, and such is undoubtedly the case; but a far more powerful attraction lies in

slaying a grizzly bear or catching a string of gamey mountain trout. Patience abides with a successful catcher of gamey fish; patience is necessary to catch the cunning bear. The qualities that have made these prominent men what they are, they carry even into their days set apart for rest.

You may see some noted financier, a man used to handling thousands in money and men, go forth on his vacation armed with the necessary fishing paraphernalia to land his coveted fish. He will return from a successful expedition beaming over the fact that he has conquered, just as when he returns to deal again with human animals, he will rejoice in conquest. He goes after the grizzly filled, unconsciously perhaps, with the desire to control that which is wild and brooks no control, and the wilder the animal the greater, in a strong man, will be the desire for control. These traits which so display themselves are simply evidences of the qualities which have made these men successful, and among them the patience to await results should be placed first, and emblazoned in golden letters.

The face of one who has led a life of patience is invariably marked in lines of beauty; such a face will be restful to look upon, and will have an elevating effect upon the observer. Through patience the mature work of a master artist or musician has unity in variety, symmetry, and harmony in color and tone.

Patience equals self-control, and vice versa. A man will control about as much of the world as he controls in himself. If he is an empty shell and contains nothing to control, he will control nothing; if he has the possibilities of greatness and controls himself, he will be as great as are his possibilities; but without control his possibilities are useless. The thing to do, then, is to exercise patience or self-control, and control, in proportion to our capacity, will be given us.

The Fall of Man and a Prophecy

BY OTTO L. FRINCKE.

CAN ANYTHING be more transcendent and glorious than the biune Adam? And is there greater majesty and power than that possessed by this perfect race created in the form of God and endowed with his attributes? The fall of man and the reason for it puzzle the understanding, and its contemplation has ever stirred mankind with wonder and awe. Note the striking and fearful contrast between the man who had held dominion over all the world, now expelled from the Garden of Eden, and the cherubim with the flaming sword placed at the east of the garden to keep the way of the Tree of Lives. These same Gods have fallen—fallen from the pure and divine life into the depths of a sensual, cursed life. Look backward down the vista of the ages, and see Adam with Eve cringing in their shame while God hurls at them the curse. Who can interpret the language describing events recorded in the Bible, and who can explain its momentous prophetic declaration?

To give a literal exposition of the Scriptures, to understand God and Nature's laws, one must not only know more than the common theologian and preacher, but he must *be* more. And being more, he is necessarily one whose mind has been illuminated by and from the source of all science and wisdom. The Founder of Koreshan Universology has

been admitted to the holy of holies; to his mind has been lifted the veil from the mysteries of God, human life, and the cosmos.

Adam, in the image and likeness of God, was male and female in his own individuality and nature, even as God is male and female; for without the two principles united in him as the creative power, God could not be the Almighty. So Adam was not a name applied to the man singly in the masculine gender, as we distinguish John from Mary, but it was the name of the race, the Sons of God, according to Gen. 5:2: "Male and female created he them; and blessed them, and called their name Adam, in the day they were created." Such arch-natural men shall appear again, and the time of their appearance is rapidly approaching; they will be born in a day. This is the resurrection.

There came a time in the career of the Adamic race when, as to their descending life, they were attracted to a lower plane, and their descent to that plane was coincident with the appearance of the receptive churches, each of which represented the "woman" taken from the man. Moses writes, "Yea, hath God said," (the serpent speaking), "Ye shall not eat of every tree of the garden?" The subtle beast asks a question, and it is safe to say that all temptations to do evil begin with a question.

Eve listens to the serpent, who is the personification of wisdom, and after a brief argument with the tempter she did eat, and also gave to her husband. This eating of the fruit of the tree of knowledge made them wise; they received a wisdom which enabled them to discriminate between good and evil. The fall of man, thus accomplished, implanted fallacy and evil in humanity, and genuine wisdom, with its correlative, love, was lost. Eve having bargained for true wisdom, she—in reality the church—received not the wisdom, but perverted judgment, crafty discretion, such seed of knowledge as we now witness among the teachers of humanity, and the masses of the past and present. From the state of innocency the church fell, and to her was revealed and uncovered the mystery of the serpent's wisdom; an uncovering which was an exposed spiritual state or condition, the nakedness of Adam and Eve.

Now occurs a dramatic scene, one of the most thrilling and significant of the ages. In God's presence the guilty pair made confession of their sin of disobedience, and judgment is at once rendered—the curse upon humanity. But first, God curses the serpent, and directly utters a sublime and wondrous prophecy which promises the Savior, saying: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Respecting the Messiah here promised, we ask reverently and with wonder, "How was this possible, and why?" The answer is found in an explanation of the divine purpose: God had foreseen the fall of man, because it was essential and necessary for the perpetuity of being, and this was necessity so absolute that God could not do otherwise than announce the Messiah, who should come in due time to redeem the fallen race. Even as the words of the prophecy were spoken, the people through whom the Christ should come were chosen, and every detail of the process of salvation was known to the divine prescience.

In the fulfillment of the prediction we may comprehend the law of the cross; and this is another demonstration that Messiahs appear at recurring dispensations and ages, according to the Messianic law; therefore, directly after the fall in the Garden of Eden God promised the coming of the Savior. When the earnest searcher after religious truths once perceives that there is a science of cause and effect to be known by the intellect, then he should no longer be mystified by the recorded Biblical events and prophecies. There is no chance, there can be no accident in the universe, since the Almighty is a God of law and order.

The physical universe being an eternal and self-perpetuating organism, corresponds in its inherent functions to the human world, and is intimately related to it; and the life, vitality, movement, and progress of each respond to the eternal laws of perpetuity.

ORIGIN AND DESTINY

BY SAMUEL ARMOUR.

"HOPE SPRINGS eternal in the human breast."

And man, meanwhile enigma to himself,
And from his fellow creatures more obscured,
Shall come to see at last, in Truth's clear light,
His origin and destiny in God.
Said Christ, "I am the way, the truth, and life."
Hope's disappointment checks all other search,
And we attain to immortality
But through full recognition of its Source.
The mortal state insures experience;
And all are fools till cultured in this school,
With law as master, rigid and severe.
For ignorance of law none is excused,
Its violation penalty incurs,
And stern, "the soul that sinneth it shall die,"
Reverberates through time for evermore.

The aspiration toward the perfect state
Comes through the impress of the life bequeathed
From Christ the Lord in his theocrasis.
This impress prompts the prayer, "Thy kingdom come."
We recognize our double origin,
Creating conflict 'twixt the right and wrong,
And argument for fallacy and truth,
Until through contrast we are led to make
Our final choice, when truth and good prevail.
Our progress from beneath is not assured
But through implanted possibility;
And step by step we gain access to God
Through influx of his life by baptism
In seven planes, inclusive of the flesh;
And man redeemed stands out in life complete,
Heir to God's throne, creator of the world,
In consciousness of his eternal state,
Apart from broken continuity.

If God expressed this universal life,
How'er remote the origin we trace,
His obligation is to save all things;
Infolding all within himself again.
Then let rejoice and burst forth into song

All who progress 'neath heaven's fostering care;
Creation hath benevolent design.
Our hope is founded on the Rock of Truth;
Though ignorance has long assayed in vain
To penetrate the vail and find our rest;
The light now dawning full upon our path,
As guide to righteousness rewards our search,
Nor mocks our hope, but joins our lives in God.

The Witch of Hados: an Allegorical Poem

Continued from page 21.

So leave thee,—fearing harm for my own life?
Nay, dearest, thou shalt be delivered now!"

And quickly tearing off his royal cloak,
He rent the heavy fabric into strips,
And fastened all the ends, each one to each,
Until a long and narrow piece was formed.
One end he threw to her,—one held, and said:

"Tie this about thy waist and trust to me."

Her fingers trembled as she made the knots,
For Noma's footsteps clinked along the stone.
And while they nearer, ever nearer came,
Quickly and gently toward the roof rose she.
And as he drew her through the opening,
The witch's screams and curses cleft the air,
And seemed to strike, and pierce the very rock!
But all the spells of Noma now were void;
And all her wrath and venom naught availed.
Straight to his great white charger, Alpheus
Bore in his arms the form of Muriel,
And swiftly galloped to the palace gates.
But scarcely had the silver trumpets blown,
And all the splendor of the court returned,
With mirth, and joy, and festival,
Before a mighty rumble shook the earth,
And thunder pealed throughout the blackened skies.
And shafts of fire blazed across the dome;
Till all the land was plunged in fearful storm!

But when its ragings ceased, and from the clouds
The Lord of Light once more gazed on the world,
The gloomy Cave of Hados was destroyed.
The earth had trembled, and the cave's huge roof
Had split, and crashed between its massive sides,
And loosed below a subterranean stream;
And o'er the crags, and cliffs, and deep ravines,
A seething torrent toward the ocean fled,
And carried Noma to that distant sea.

The Great Baptism of Peace

KORESH.

WE MAY cry "peace! peace!" but there will be no peace until the human heart undergoes a radical transformation. It will not be accomplished through the evolution of a peaceful state of the human heart, but through a revolution made operative by the divine outpouring which is about to be shed upon the world. Before the Prince of Peace inaugurates his kingdom of righteousness, the world will see the bloodiest time of its history. Let the President go on with the preparatory work of getting ready for the final conflict of the dispensation.

For the Younger Minds

Marguerite Borden

THE WITCH OF HADOS: AN ALLEGORICAL POEM

NOTE.—The Witch of Hados is in part allegorical. Muriel represents the principle of good, while Noma represents evil. Alpheus is the principle of truth, and Zem is fallacy. The Cave of Hados represents the condition of mortality when good is subservient to evil. The rescue of Muriel from Noma is typical of the separation of good from evil. The reunion of Alpheus and Muriel is indicative of the reunion of truth with good; and hence the destruction of Zem, Noma, and the Cave of Hados, or the abolition of fallacy, evil, and the conditions which they engender.

LOW o'er her caldron foul old Noma crouched;
Wild Noma, erudite in sorcery,
And all pertaining to the blackest arts.
This Noma, now the "Witch of Hados" called,
Had once lived with the race of vagabonds,
And as a gypsy roamed from place to place,
Till she discovered in a hillside lone
A mighty cavern by some earthquake cleft.
The "Cave of Hados" named she it, and there
Henceforth in darkness made she her abode
With Zem, her only son, a harsh tongued knave.

Much feared and yet much sought was she by them
Who would their future days prognosticate.
So now her divinations weird she wrought;—
The fire 'neath her kettle lurid glowed,
And lighted well her swarthy visage grim;
Her deep-sunk eye malignant gleamed, and seemed
To wander oft from that charmed caldron huge,
And squint to penetrate the gloom beyond
Where something ghostly white in silence lay.
How came a being white in those dark halls?
And was it human, or a phantom dread?

"Come, vassal, come!" cried Noma, then at length;
Draw near, that you assistance soon may lend.
What! does the Witch of Hados call in vain?
Arise! or you repent your indolence!"

"Be not impatient, Noma," spoke the maid,
(For such she was) "I have had naught to eat
Since yester-eve, and faint am I for food.
Your cruel bidding always I obey—
Though long with this neglect I shall not live."

"You shall not live?" said Noma, all enraged;

"Yet by the fiends, I swear ye shall not die!
The food you earn I will provide, no more.
Eat what I give, be satisfied, and serve."
Then turning, Noma took from out a niche
A bowl of goats' milk and a blackened crust;
These handed she to her, fair Muriel,—
Unparalleled in beauty, Muriel!
The grace, the whiteness of the lily bud;
A figure perfect in its symmetry;
A glory 'round her head of woven gold;
A mind wherein pure thoughts assembled were;
A heart, the dwelling-place of love;—
These many attributes in her combined
To form a maiden blest with loveliness;
Though now, confinement far from life and light,
Had cast a pallor o'er her features rare.

She sat her down to eat her meagre fare;
And once she murmured, "O my God, how long?"
Which caused the surly Zem, who stood near by,—
In gaudy colors garbed, as was his wont,—
To laugh the hollow laugh of mockery
That echoed down the subterranean walls.

"Ha, ha," he jeered. "List how she calls on God!"
God! God! Thinks she that such a being lives?
And if he did exist, thinks she that he

Could hear her voice through twenty feet of stone?
What pity she persists in idle words!
For God there is not, was not, will not be."

Then stirring hard the caldron, Noma spoke:
"Be quick, the potion's bubbling thick and fast!
The serpent's head has neared the top at last!
Make haste to fetch the jars and vials! Run!
Add now the nettles, and the potion's done!"

Excitement then prevailed the caldron 'round,
And hither, thither Noma straightway flew,—
Like some cross hen that's lost her only chick,—
Now raging like a shrew, now mutt'ring low
A dire incantation or a curse;
While o'er the poison liquid, Muriel
Was forced to stand and stir unceasingly,
Till all her pallor changed to crimson flush,
And all her flesh was burned to fever heat.
But when the last receptacle was filled
And sealed, to guard the vile decoction well,
Allowed to leave the loathsome scene was she.
And as a horse that's labored at the plough
And toiled all day beneath its master's lash,
Is glad at night to reach its gloomy stall,—
So thankful now was our fair Muriel
To leave the witch and her satanic arts,
And wander down a gruesome corridor,
Exchanging serfdom for a prison hall.

Concealed in this grim place, her life was like
A single jewel in a casket hid;
And when she moved along the dark, stone paths,
A strange light seemed to emanate from her
As radiates effulgence from a star,—
A lone star in a cloudy, midnight sky.
Why dwelt this maiden far beneath the earth?
Why lived she there a life of servitude?
She, who had been a princess of her realm;
She, who had been betrothed a prince to wed;
Not by her own volition came she there,
But through the wiles of Noma was she snared.
A maiden bred at court was Muriel,
And so adroit in all a maiden's craft,
With needle or with shuttle was she skilled;—
But happiest when roaming o'er the fields.

Once she and all her damsels wandered far
From out the palace gardens to a wood,
To pluck the forest flowers growing there;
To seek for mosses, ferns, and evergreens,
And gather acorns, cones, and pretty things
That ever gentle maiden's fancy please.
And from the wood a narrow path they found,
A pathway hedged by briar either side,
Where in profusion wild the roses grew.
And there, beyond the briar stood a hill,
A rocky slope much overgrown with shrub;
And farther still o'er ledges would they go
To find a blossom fairer than the last.
But wearied with the distance, Muriel
Reclined beside an ancient boulder gray,
And bade them onward go, and let her stay
To rest in quietude till they returned.
Then of her safety mindful, they exclaimed
That never would they leave her there alone!
She, still persisting, laughed, and said in jest,
They had been wardens whom she must obey;
But now she would be free and have her way;
That they with noisy babble whirled her brain;
That all must go, and not one should remain.

That feared she not a single living thing ;
And they must mind her, or she'd tell the King !
So childlike spoke she, feigning petulance,
And they reluctant, left her to herself.
Yet whispered they that farther they'd not go
Than they could hear her voice were she to call.

Alone, a peace in solitude she found,
And time to rest and think of her true love,—
A youth of royal blood, Prince Alpheus,—
No man more noble, wise, or handsome lived.
What wonder then that she should wish to dream
Of future days when they two should be wed,
And as a king and queen should rule the land ;
Their only code of justice, righteousness ;
Their greatest joy to serve the kingdom well,
And banish there forever sin and war.

Such were the thoughts which entertained her mind,
Till toiling up the hillside, she espied
A woman's figure, wrinkled, old and bent,
That with a load of fagots struggled hard.
And strange indeed was she to look upon !
For in outlandish fashion was she clad ;
Her kirtle short, was green ! Her yellow hose,
Combined with high-heeled boots, were ludicrous !
A crimson scarf concealed her wicked face,
And ears with heavy pendants weighted down.
And 'round her neck hung strings of colored beads.
Attired thus she seemed absurdly gay
As pieces in a crazy patchwork quilt !
Ridiculous, yet pitiful to see,—
This ancient woman in unseemly garb,
Who, bowed with burden, leaned upon a staff.
And sadness filled the heart of Muriel
That one so aged must climb this stony way.
Then quickly she arose, and softly said :

"My arms are young and strong, so let me bear
Your burden for you to your cottage door."

"Alas," the crafty woman made reply,
"No cottage has old Noma, kindly maid,
Except the dreary dark of yonder cave."

"Poor Noma, to your cave then will I go
And help you carry there your heavy load."

She took the bundle—Noma led the way
And soon they came upon a lonely place
Where underbrush, the bramble, and the vine
Thick twined and tangled 'round the gnarled trees.
But in the thicket was an archway cut,
And through this rustic arch they passed along
Until they saw the everlasting night
Of that great cave whose mouth was so concealed.
A narrow fissure in a tall, black rock,—
A single turn and they were in the earth.
The chamber where they stood was lighted well
By one green flame, that flickered like a torch,
And showed the long stalactites overhead.
And laying down the fagots, Muriel
Saw that the cave was like an octopus,—
That tunnels there, like tentacles, branched off
In all directions, and she was confused
To know which was the one through which she came.

Then Noma flung the red scarf from her face
And made the cavern ring with her shrill voice :

"No more shall you within a palace stay !
No longer shall you see the light of day,
But dwell, a living captive in your tomb !
I am the Witch of Hados ; you my slave."

A bird that's newly prisoned in a cage
Will beat its wings against the cruel bars ;
Its voice is silent, but it seeks release.
So seeking that lost entrance, terrified,
Scarce knowing what she did, flew Muriel.
Alas ! the little magic door is closed ;

The bird, once wild and free, flies forth no more.
Thus was she caught and kept by Noma's spell ;
Compelled to labor for a vicious hag.

One thing did Noma grant that she should have,
A place where she could rest and be alone ;
A high-walled grotto, with a vaulted roof
Wherein a crevice ope'd to night and day.
And every morn the sun peeped through the crack
To pity, cheer, and brighten her dull life ;
And ev'ry eve the little silver moon,
With troops of sparkling stars smiled down on her,
And offered consolation ere they passed.
Green mosses grew in this recess, and here
The blind bats flitted in and out at night ;
And lizards crept along the lichened rocks.

But one day, while she watched the clouds float by,
A tiny wing-ed thing flew from the heights
And filled the air with liquid melody.
Straight down into the grotto came the bird,
And nestled gently next her bosom white.
She loved the wanderer, and soft caressed,
And gave it crumbs from her own needed crust ;
So ev'ry noon the little skylark came,—
Her only friend in that dark wilderness.
She told it all the sorrow which she bore,
And half believed that it could understand ;—
And once a little mournful lay composed
And sang to it of her true Alpheus.

And while she dwelt thus sadly 'neath the earth,
Each morning when the sun 'rose, Alpheus
Left the great court and wandered forth alone ;
Sometimes on foot, sometimes on his white steed,
But always sad of heart, and ill at ease ;
For, ever since that dreadful gala day,—
When from their jaunt the damsels homeward came,
Affrighted, trembling, bearing fearful news
That lost was their dear princess in the wood,—
The court was deep in mourning for the maid ;
And armored knights had sought, and sought in vain ;
And after many days they ceased the quest
And mourned for her as numbered 'mong the dead ;
Though still continued hope in Alpheus.

From dawn till dark he roamed the country 'round,
And often lingered where she'd last been seen.
But one day wearied, down he flung himself
Beneath the branches of a spreading tree
And wept, for he too, now believed her dead.
And as he lay in anguish there, he thought
He heard her sweet voice singing far away ;
Yet muffled was its tone, and sorrowful.
He sprang upon his feet amazed, and cried,

"What dream is this that brings her voice to me ?
Am I awake, or is it sleep which brings
Her spirit near me in this desert place ?"
Then once again he listened, all intent ;
And once again he heard her murmured song,
But knew not whence it came,—yet forward rushed,—
Then paused,—then onward,—and at last was led
To that small crevice, scarce his shoulder's width.
The voice had ceased ; he kneeling, peered within,
But all his sight was blinded by the dusk.
She felt the obscuration of the light,
And lifted up her eyes and saw him there.

"My king ! My king !" she cried. "My Alpheus !
Oh, rescue me from out my sepulchre !—
Yet stay not here, nor enter in this cave,
Lest Noma, who has snared me, snare thee too.
Oh, haste away, or she will hear thy voice !
Return not here without thy retinue !"

"At last, when I have found thee, Muriel,
Shall I flee from thee for protection's aid ?

(Concluded on page 21.)

In The Editorial Perspective.

THE EDITOR.

THE FORMIDABLE MEDICAL TRUST

WHEN THE CHURCH was in partnership with the state, ecclesiastical machinery looked after the "spiritual welfare" of the people. So interested were some men to protect the people from spiritual disease, that the beliefs and customs of the church were forced upon the millions. It was criminal to neglect to call in a priest to administer extreme unction in dangerous illness. And there were cases where officers of the law invaded homes and compelled parents to take their children to church for baptism. For refusing to obey the formidable religious trust, millions of people lost their lives. Terrible were the sufferings of the victims of the Inquisition. That trust and its horrors have passed away. But the formidable medical trust is advancing to take its place in the new Inquisition. You would not like to have a priest invade your home and, under authority of officers present, take your child from the cradle and forcibly baptize it. But a *doctor* may enter your home, with officers of the law, and inject vaccine virus into the arm of the child, from the results of which injection your child may become afflicted with a loathsome disease, or in a few short weeks lie a cold corpse before you. It is the object of the medical trust to "look after the health" of the people. And laws are being passed in various states, making it obligatory to call in a physician in case of sickness, to administer poisonous drugs under the pretense that they will save life. The time may soon come when, if you do not thus have your sick dosed and doped with poisonous drugs, you will be haled before the judge and sentenced to imprisonment, just as in the days of the Inquisition, men and women were imprisoned and tortured because they refused the ministry of the priest. The time is already at hand when, if you reject the doctor and employ rational methods of cure, you are persecuted by your neighbors, and perhaps vilified by the press. Lovers of personal liberty everywhere should exert every force possible to thwart the objects and aims and ends of the giant combine of doctors, the formidable poisoning squad, who are seeking to force themselves upon all the people by means of legislative enactments authorizing their dangerous practices and deceptive claims.

The International Peace Gathering

AT THIS writing representatives of the world's great powers sit in conference at The Hague, the second congress of the kind. What may be accomplished through interchange of ideas and presentation of plans, will be more easily perceived after the proceedings of the conference are published. But it does not appear to us that any effective measures for universal peace will be adopted; or if adopted, that they will ever be enforced under the present condition of the world. It is not apparent that disarmament is seriously thought of. It is true that arbitration will be discussed, resolutions passed, and even articles signed. Arbitration will probably bring about the settlement of difficulties which are of easy settlement; but neither the delegates

to the conference, nor the people of the nations they represent, expect arbitration to amount to anything where the fighting spirit is aroused between the nations. The delegates are discussing war measures; they talk of proper declarations of war; contraband of war; laws and customs of war on land and sea—not with a view to abolishing them, but to improve the methods of wounding, capturing, and killing men. Japan boldly invades the conference with the proposition that the powers agree to declare that that nation is entitled to all the spoils of the war against Russia. The Hague conference will not abate the yellow peril. Formidable Japan and China may sign agreements, but that does not conjoin them to Christendom. The Orient would like to see the West settle down in a contented rut of peace, that in time they might take the so called Christian nations unawares. Some great factor is to fulfil the prophecies of the Apostles. When nations cry "peace and safety," some formidable peril is to visit "sudden destruction" on them. It appears at this distance that that formidable peril is the yellow hordes of the Orient.

The Shame of San Francisco

MEN HAVE looked up to Mayor Schmitz of San Francisco. He was thought to be one of the best mayors in the history of the city; full of push and spirit, boldly aiding in enterprises which gave promise of development to his city. He had the splendid opportunity of doing great good. But he was a grafter. He pushed such things as made dollars for himself and fellow conspirators. He was arrested and tried. The jury found him guilty. His name is stained; and not his only, but that of San Francisco. Not merely fire has blackened its map, but the thoughts of black hearts.

The Illusions of Reform

REFORMS really accomplish little. They may seem to but the results are deceptive. It would indeed be a problem to obtain good fruit from a corrupt tree. This is merely what modern reform attempts to do. The fruit when it is plucked by a reformer is no more pure than before; but he may repaint it and make it more presentable. To make evil respectable is about as far as reform can go. Reformers are strenuous about little things, while giant evils go unnoticed. Today, as nineteen hundred years ago, men strain at gnats and swallow camels. They would imitate the pharisees, and omit the weightier matter of law, truth, and justice. Reformers do not undertake to remove the source of evil, nor cut down the tree of graft. They allow cess-pools to remain, while they merely sweeten the stench with perfumes. Modern reform is mostly whitewashing. The whited sepulcher is unclean within. A million people in southern France strike against organized authority in order to impress their demand that adulteration of wines shall cease. The strikers are wine growers. They themselves do not reform by ceasing to produce wine; they do not de-

sire others to adulterate it. Recently, the Chicago authorities have had to enforce a rule forbidding children to attend slum workers in the famous Levee district. The reformers, while seeking to shame the red-light district, were indirectly responsible for the fall of girls, who were induced to parade the evil quarter of the city. Not mere reform, but revolution of human character and condition is effective and lasting. Reform covers up corruption. Regeneration eradicates its source.

The Fate of Methuselah

IT IS a great thing to have lived. It is better to have lived and died than not to have lived at all. But college professors are trying to make worse things happen. They want to change the figures of a man's age. Professor Starr of the Chicago University cuts off at a single clip, about nine centuries of Methuselah's life—after he has been gone so very, very long. What really might have happened had the Professor carried his clipper around in Methuselah's time! No doubt the reason he lived to such an advanced age is because he was *not* born under the Starr in question. The preachers are siding in with the Professor, holding that the stories of Methuselah are merely legendary and mythical, all fairy tales. It is remarkable how much more these modern minds know about what took place in the lives of the antediluvians than they did themselves. Methuselah's friends always believed he lived a thousand years, and they had good reasons. It's a pity to attack the dead, anyway. But the Professor's point is mainly, that men live longer today than ever before—basing his idea on a certain ratio of increase of longevity during the past century or so. But it is amusing to note that to follow the ratio back to the days of Methuselah, is only to find that his lifetime was *very short*; that he was a man of "*few days and full of trouble.*"

The Products of Modern Chemistry

THE PRODUCTS of chemistry are numerous. Its field of application is extensive. It has to do with nearly every department of industry. Many of the great successes in manufacturing are due to the skill of chemists. Chemistry has benefited agriculture, assisted art, furnished the physician with remedies, and created the electric battery. Industry and commerce owe much to chemistry. Obviously a knowledge of the relation of elements is of inestimable benefit to humanity. But chemistry has done more than render blessings to the world. It has also proved a great curse, and the power and extent of the curse increase continually. It has made possible the greatest counterfeits of modern times, the most dangerous adulterations, the most deceptive imitations. It counterfeits every desirable odor and perfume; artificially duplicates, by means of acids, all kinds of fruit juices, and compounds substances indistinguishable from oils, both food and lubricant. It has produced artificial whiskey, originated dangerous decoctions, and adulterated foods. It is responsible for the manufacture and sale of numerous nostrums, and the use of destructive explosives. It has disguised tainted meats, sweetened rancid butter, and restored aged eggs and rotten cheese.

There is scarcely an article of food purchased or an article of clothing worn that has not in some way been treated by such chemical process as to deceive the purchaser and add to the profits of the grocer, merchant, or manufacturer. Chemistry is thus seen to be merely a magic touch-stone in the hands of men full of the love of money, used for the making of money. The so called blessings of chemistry are merely incidental and secondary.

Persecutors and the Persecuted

NO ADVANCE movement has ever succeeded without opposition. Persecution is one of the factors which give impetus to a righteous cause. That men would persecute advocates and exemplars of truth, was foreseen by the Lord Messiah. He told his Apostles what to expect; and they did not escape. Neither did the primitive church. The ten great persecutions made thousands of heroes. Nothing but a decadent element ever persecutes. Apostate Catholicism was full of the spirit of persecution. Persecutors exist today, and they are no different in character from the persecutors of the primitive church. They are all of the same kind. The American nation was founded upon the principles of personal liberty. Congress shall make no laws respecting the establishment of a religion, or prohibiting the free exercise thereof. The lessons of history are numerous. They led the founders of the American republic to undertake to prevent a repetition of the horrors of religious persecution. But away down here at the beginning of the twentieth century, we witness the amazing spectacle of men, knowing that no laws exist to interfere with religious worship, advocating that *Christians* in Lee County, Florida, and elsewhere, should *destroy* those who dare to differ with them! Editorials of such character in insignificant sheets would be unworthy of notice, did they not reflect an encouraged sentiment of our political opponents. The Gospels are full of accounts of the efforts of such hypocrites to prevent the success of the work of a Man who dared to teach the principles of purity.

The World's Great Awakening

SIR OLIVER LODGE has recently reached the conclusion that the world is just waking up. It is a fact that an awakening is taking place; a new day is approaching, and the elements of the resurrection are already at work. But the world is not awakening of itself. There is an Awakener, whose voice penetrates the mortal tombs and calls forth the sleepers. Without recognition of the Messianic law, the central law of the world's progress, it is impossible to comprehend the processes of the great awakening. Ridpath discovered when only a youth, that an understanding of modern literature depended on a knowledge of human history. History itself is read blindly if the mind does not involve a knowledge of the great law of the dispensations. The world is awaking. Progressive scientists may recognize the fact, without knowing the source of the stirring impulses of the race. It is important also, that scientists admit that only now men are awaking out of sleep. It is an admission that for the past few centuries, when great world-theories were in process of evolution, men were in the dark, asleep, ignorant of the true laws of the universe. If men are just awaking now, let us put aside the so called scientific conclusions of the slumberers, and accept the doctrines of the thoroughly wide-awake. He who is able to awaken others must himself be the great Awakener.

Review of Research & Opinion.

THE EDITOR.

Fossils and Fossilized Ideas

RESearch extends into the world of antiquity largely through methods of excavation. Buried cities are exhumed, ancient libraries are found, and even codes of laws and sometimes love-letters, are discovered and translated. It is interesting to conjecture the conditions existing at the time those cities were inhabited. To thus live in the past in the imagination is one of the delights of modern scientists. Occasionally the remains of extinct animals are found; and comparative anatomy has enabled men to reconstruct their forms.

Recently the bones of a large fish were discovered in Kansas by a professor of the Kansas University. The remains are almost complete, and remarkably well preserved. The fish now enjoys the title of *xyphactinus audux*, but less awe-inspiring is its simpler name, *portheus*. Very ferocious this monster is said to have been. As to the period in which it lived, we quote as follows from a report of its reconstruction:

"Kansas 5,000,000 and 6,000,000 years ago sloped to the west, and the entire western half of the state was covered with a great sea. This extended from the Dakotas in the north almost to the Gulf of Mexico in the south, and covered many of the Rocky mountain states. Its waters teemed with animal life of all kinds, huge fish like the *portheus* just reconstructed, immense sharks, the ancestors of the modern sharks, great reptiles forty feet in length, and any number of different kinds of smaller life. On the shore of this sea grew the most luxurious vegetation, as can be told by the large number of pieces of fossilized wood, mostly palm, which are found all through the cretaceous rocks. This would lead to the belief that Kansas 5,000,000 and 6,000,000 years ago had a sub-tropical climate."

The facts of all such discoveries are interesting and useful; but the speculations of scientists concerning them are worth very little. Such facts serve a great purpose when employed to corroborate the facts of greater discoveries; but conclusions deduced directly from them are likely to be wholly erroneous and fallacious. Paleontologists go to a great deal of trouble to persuade the critical mind that those bones have been in existence as long as five or six million years. It would obviously be a long stretch of the imagination to conceive that exhumed cities, with their fragments of pottery, buildings, and human remains, were as old as that.

It was not so long ago, notwithstanding the fact that the universe is eternal and the earth has always existed, that subtropical climatic conditions prevailed universally, even when the continents and seas were altogether different from those of the present. Koreshan Universology reveals factors of change unconceived by imaginative occupants of university chairs, who delve after fossils and deal largely in the fossilized ideas of the past, mummified and dry as dust.

Pragmatism and Modern Astronomy

PRAGMATISM is a new philosophy formulated by the noted psychologist, Prof. William James. The term may be new to many people. It is derived from a root

meaning to do. Doing, rather than theorizing, is what counts. If Pragmatists can really do things that are right, they are all right. Professor James takes the position that the only meaning of truth is the possible verification by experience, and that the word "true" is the term applied to whatever it is practically possible to believe. Readers of *THE FLAMING SWORD* know that the very essence of Koreshan Universology is in its application to life.

It is not so much to the system of Pragmatism that we desire to call attention, as to some conclusions to which it leads. We have frequently demonstrated that modern astronomy is mere theory, and false at that. What astronomers regard as mere hypotheses, the masses accept as facts. As to how Pragmatism regards modern astronomy, may be seen from the following from the *Independent*:

"Theories to the scientist are neither true nor false. They are only more or less useful. He neither believes nor disbelieves them; he only uses them. It is, for example, just as true, using the word in its ordinary sense, to say that the sun goes around the earth, as to say that the earth goes around the sun, for all motion is relative, and we can regard either body as the stationary one, or both as moving, as we choose. When we say that the statement that the earth moves around the sun is the true one, we merely mean that it is the more convenient form of expression, for on this hypothesis the paths of the earth and the other planets become circles (or more accurately speaking, irregular and eccentric spirals), while on the other and older hypothesis their paths are very complicated and difficult to handle mathematically. The theory that the earth moves is not simpler than that of a stationary earth, but it is wider in its scope. It explains more—that is, it connects up with other knowledge, such as the flattening at the poles. Copernicus, then, did not discover a new fact about the solar system. He only invented a lazier way of thinking of it."

The Evanescence of Delusion

SHIFTING as the sand, changeful as the wind, and fleeting as the scenes in dreams, are the mental illusions of so called science. Fallacy is never really established; it has no ground of support. It is essentially evanescent; its phases and forms come and go. The world has witnessed the passing of numerous theories accepted for a time as truth. Changes in astronomy are frequent. Ptolemy's ideas were long ago rejected; the Copernican system is destined to meet the same fate. The nebular hypothesis, evolved from it, is already in the passing, as may be seen from the following from Professor Gore:

"For some years past it has become increasingly evident that the hypothesis must be abandoned for something in better agreement with modern telescopic discoveries. The idea that the planets were formed by the condensation of rings detached from a nebulous mass is an hypothesis for which we find no warrant in the heavens. The work which has already been done by Chamberlain and Moulton shows clearly that the spiral theory is far superior to LaPlace's nebular hypothesis, which should now be definitely abandoned and consigned to the limbo of unproved theories."

The Modern Ethereal Deity

VARIOUS are the names of so called systems of modern thought presuming to set forth conceptions of the nature and character of the Almighty. It is characteristic of all decadent religions to define God as the great spirit, the universal mind, the creative energy, the all-pervading ether, God the infinite. Modern science conjoins with decadent and apostate religion in the reign of effete thought, in ethereal elements of mentality.

The vagaries of religion and science find a point of blending. God is a mystery; ether is a mystery. Why not make them one and the same, and account for the origin of life and the creation of the cosmos? Call that ether mind, and you have christian science, mental science, monism, and other forms of modern religion. But it is a noted fact that nineteen hundred years ago a Man existed as the continent of the divine mind; and he declared himself to be God. The conceptions of the Christ were very different from the following from a Boston author:

"Science is the strongest bulwark of the fundamental postulate of religion, viz.: There is one eternal energy, by whom and through whom and to whom are all things. There is one energy, of which all the frame of things is but an expression, declares science. The one energy of the universe is God, the Lord Almighty, declares religion. Thus the grandest discovery of science is seen to be one with the grandest announcement of religion; and more and more, as science grows and creeds broaden, will men come to learn that in Nature lurks not the destruction but the confirmation of religious faith."

Genuine science and art will demonstrate the humanity and personality of Deity; and the true religion will be scientific. But we declare that modern theology is neither scientific nor divine.

Will Science Supersede Literature?

WHAT SCIENCE may be to the world in the future is a subject of frequent speculation; and the future of literature is now and then a subject of discussion. There are men who are dissatisfied with both. It seems evident that the literary world is in a state of declension. Such a state indeed concords with the modern world in general; but it may also be said that so called science lacks the characteristics of genuine progress.

The attitude assumed by Mr. Herbert Paul in the *Nineteenth Century* is noteworthy. His idea is that great authors have all passed away except Tolstoi; but he says that the world seems to get along very well without them. But the question is asked, "What is the cause of our lamentable literary dearth?" It is said that modern science is responsible for the decline of literature, and that ultimately science is to supplant literature entirely. Science is therefore decried and literature decried. It is even held that literature is mere elegant amusement, consisting of permutations and combinations of words; that we have had enough of such; and that it is not possible to carry the art of expression further than Plato carried it more than two thousand years ago. The following is taken from Mr. Paul's article:

"When, if ever, science is finally enthroned as the goddess of reason, the one source of real truth here below, the arbitress

of human destiny, the dictatress of the world, literature must gradually subside into a tale of little meaning, a relic of the past."

From our point of view, it is only to the literature of the old order of the world that the words of Mr. Paul are applicable. But it must be noted that it is not "modern science" that is to light the mind and guide the reason of the world of the future. Both science and literature will occupy prominent places in the new world. Commenting upon Mr. Paul's conceptions, the editor of *The Dial* observes:

"Let us grant that science has all knowledge for its province; the admission does not in the least impair the claim of literature, which has the coequal, if not the superior, right to rule over that province by virtue of its appeal to the emotional side of human nature. Science and literature, in their relations to one another and to man, simply illustrate anew the co-ordination of temporal and spiritual authority that history shows to have been workable for many centuries in many lands. It is only what theologians style 'science falsely so called' that seeks to usurp the place of literature; science truly conceived does loyal service to literature by keeping it supplied with fresh materials for its shaping agency."

The Tragedy of Punishment

RELICS of barbarism are numerous, even in these modern times. The past has bequeathed to us many forms of horror, many elements of tragedy, not the least of which is the penal system. The old idea of punishment was that it should take the form of torture of some kind, to subjugate the victim and serve as a terrible example to others. A terrible deterrent, surely. The modern idea is not much better, which is to the effect that if law is enforced there is somehow a moral force exerted for good. If the law is vindicated, abstract justice is supposed to be satisfied, though many a man may be punished unjustly. Great indeed is the modern penal system!

Brand Whitlock, the strenuous mayor of Toledo, following in the footsteps of Golden Rule Jones, condemns the prison system as an immoral institution; it not only failing utterly to serve the ends desired, but even acting as a powerful factor in degeneration. His position is vividly set forth in a recent number of *Everybody's Magazine*. He holds that there is no criminal class, but that there is a punished class, or a caught class. His view of the effects of caging men and women is outlined in his words as follows:

"The naive belief, which holds it as axiomatic that punishment deters or atones, would be amusing if it were not fraught with such terrible consequences, not only to those on whom its pains and penalties fall, but on all those on whom its consequences are indirectly visited—i. e., the officials concerned in the business of punishment, who are invariably hardened and brutalized by the cruel work they do." "Besides this, while in prison he is compelled to look on all sorts of misery and degradation, and oftentimes to observe those in charge of him, themselves stealing from the state; and he is compelled to endure or to witness hideous corporal punishments. While in prison no high ideal is set before him; he is subject to no refining influences; all is low, degrading, brutal, and cruel, so that he comes out from that cage embittered in soul and a worse man than when he entered."



The Open Court of Inquiry.

THE EDITOR.



ANATOMY OF THE PHYSICAL COSMOS

"As a subscriber and an inquirer, I ask leave to submit the following questions, which I hope you will kindly answer in the Court of Inquiry: Conceding the truth of your belief that the earth is a hollow sphere, (1) How do you know that the crust of the earth is made up of concentric spheres of gold and other metals? Why five laminæ of minerals and no more? (2) How do you know that there are atmospheres of hydrogen and aboron? (3) How do you know that the planets are small discs? (4) How do you know that the visible sun is a projected sun? (5) How do you account for what astronomers claim to be the shadow of the earth upon the moon in lunar eclipses?"

COMPARATIVE anatomy has developed to such a stage that the forms of animals long ago extinct are restored and made to live again, as it were, in modern literature and art. So exact is this science, that from a single bone, the size, character, and habits of an animal may be determined. KORESH has carried the principles of comparative anatomy much further than modern scientists; for from a knowledge of the laws and principles of construction, he has restored to the world the science of the anatomy of the cosmos.

It is only in a general way that we shall now answer the above questions. It is not through any intuitive or occult process that the parts of the cosmos may be perceived. They must be conceived through rational processes, as accurate and absolute as those of geometry. Having discovered that the universe is cellular, the Founder of Koreshan Universology set about the work of reducing his discovery to a system.

From the anatomy of the human body, he emplaced the various parts of the cosmos. In short, he scientifically translated the terms and forms of human anatomy to those of the cosmic structure. And it is through the principles of such translation, the science of correspondential analogy, that he knows how the metals are emplaced; that the planets are discs, and all the general and specific forms of the great living form we call the universe.

The field of analogical reason is a wide one, embracing the known natural kingdoms, from the mineral up to the human. Besides these, language

constitutes an inexhaustible resource of knowledge of life and being; and further, the expression of the mind of Deity, commonly called the Bible, reveals much. What is obscure in one domain, may be clearly expressed in detail in a corresponding domain. By contrast and comparison, following lines of logical relation of cause and effect, every function of every form may be known, not merely in a vague way, but certainly and specifically.

It may be surprising to many to learn that we have even seen the planetary discs, and even the minerals deep down in the earth. Not through such direct processes as we perceive objects before us, but we see them just as clearly and certainly. The planets in the sky are actual visual impressions of the mercurial discs; and when we view the moon, we actually see, by reflection and penetration of the subtle energies akin to the X-ray and radium emanations, the materials of the earth, which are rendered transparent by such processes.

During an eclipse of the moon, the earth casts no shadow on it. That is a mere hypothetical explanation of the phenomenon. The moon is eclipsed in a manner similar to putting out an arc light on the street by manipulating the switch-board. Electro-magnetisms are cut off in the earth, on the ecliptic, by the opening of the circuit by means of a mercurial disc. Every detail of the cosmic functions is presented and explained scientifically in the Koreshan Cosmogony.

The Attitude of Astronomers

"Is it not possible to bring the Koreshan Astronomy into more general acceptance by challenging Newcomb, Ball, or some other scientist of world-repute, to bring your Rectilineator proof to a test for themselves? Is it possible that the experiments on water surfaces, which you so much rely upon, are ignored by men who you must concede are as well equipped as yourself in the sciences of optics and physics? Why is it not possible to have those experiments repeated by men of science who are unbiased by prepossessions in favor of your postulate? Could not the Koreshan Unity well afford to establish a fund that would induce Sir Robert Ball to turn his attention for a few weeks toward such experimentation? It seems to me that a step of that kind would

do more toward establishing the truth in that matter than any amount of reiteration on your part."

NO IMPORTANT and revolutionary truth has ever gained impetus through examination and acceptance by leaders in popular lines of thought. Such men are always opposed to radical truth. So far from exhibiting the spirit of investigation, they do their best to destroy the influence of a growing movement. This was not only notably so in the work of Jesus the Christ and his Apostles, but all along down the centuries, even in scientific movements, the leaders of old lines of thought utterly ignored the discoveries and doctrines of men outside their ranks.

The noted Harvey found it impossible to induce the scientists of his day to examine the facts of his discovery of the circulation of the blood. History discloses the reason *why* he could not; and for similar reasons, modern so-called scientists refuse to consider the slightest investigation or even refutation, of the Koreshan Cosmogony.

We have had considerable experience with scientific men. We have endeavored to induce them to test the surface of standing water, to survey a rectiline, to carry out certain optical experiments, and to consider various forms of demonstration of the Cellular Cosmogony. But our efforts have been without result. We have invited them to the canal surface, and to the seaside. We have challenged scientists everywhere for years past, and even offered \$100,000 to any scientist who should disprove our statements as to experimental results. We have been met with silence and contempt.

We do not concede that so-called scientific men are well equipped in optics and physics. They have laboratory and optical instruments, to be sure. But we have never been able to find a so-called scientist who could understand how the sea horizon could possibly appear on any other kind of surface than a convex one. The principles of optics and perspective necessitate the conclusion that the horizon is the vanishing-line.

It is a fact that modern scientists are not prepossessed in favor of the Koreshan System; but it is also a fact that they are blindly prejudiced against it, and look upon its advocates as mere fanatics. These are somewhat hard things to say, but we are simply telling the truth. Our conclusions and experience as to the attitude of astronomers toward the revolutionary truth of the Cellular Cosmogony, are corroborative of the records of the history of the development of all the great movements of the ages.

The City of the Deity

"Kindly tell me what the New Jerusalem is, according to the Koreshan view. Is it a mere figure of speech, or a real city?"

THE APOSTLES referred to a heavenly city looked for by Abraham; and John the Revelator saw that city descending from God out of heaven; then it became a city on the earth. The New Jerusalem is therefore a city constructed in the heavens, and then materialized in the world of natural things. In its ultimate and outermost degree, the New Jerusalem becomes a material city, the capitol of the world.

A city is an inhabited place. When first constructed the New Jerusalem is a spiritual city, and its inhabitants are spirits. There is an aggregation of spirits prepared to descend in the coming great baptism, which constitutes the New Jerusalem. The form of that city is comprised of the doctrines of scientific truth. Therefore, the New Jerusalem is in the mental world of the Messenger of the Covenant.

Now, it should not seem strange that a city should exist in the mind, and yet be real. The famous "White City" of the Columbian Exposition existed for some years in the minds of architects before the builders reared its forms of beauty. The only place a city can come from is the mind, even the personality of the architect. The descent of a city from the mental realm is through complex processes; but it may finally materialize through known laws of construction.

The destined Overcomer contains and embodies the New Jerusalem. When the doctrines of Koreshanity

are expressed in their most outward degree, they will assume the forms of the buildings. The promise to the Overcomer is that upon him shall be written the name of Deity, and the name of the New Jerusalem, the city of the Deity. A merchant places a sign on his building to identify his place of business. The name of the New Jerusalem written on a man locates the city, even the Temple of the Almighty. For God and his city are in the man who "performs all his pleasure."

The plans of the Architect of the New Jerusalem are formulated, spiritually and intellectually. The new city will be constructed upon the foundations of the new civilization.

The Final Circumcision

"In an issue of THE FLAMING SWORD it was stated that the removal of the conarium and circumcision are identical, and that this operation will put air in the arteries instead of blood, and tend to immortality. Now, were there not thousands of people circumcised in conformance to religious rites in ancient times, and also in modern times? And have such been any nearer immortality than the uncircumcised? Please make this question clear to me."

TYPICAL circumcision is one thing, and the great final and antitypical circumcision is another. Do not confuse the two. The Hebrew rite was for the purpose of conserving a distinct energy and directing it toward the Messianic manifestation. Jesus was the polar point of circumcision, and he was therefore *the* circumcision.

Through his baptism of the church there obtained another kind of circumcision—the circumcision of the heart in the spiritual degree. That was the circumcision that was worth something in the days of the Apostles. There is soon to obtain the ultimate circumcision, which we term the extirpation of the conarium, through which immortality is to be attained. That will remove the heart of stone and substitute the heart of flesh—the divine flesh.

Jesus was not only the circumcision in the sense that he was the product of centuries of practice of the typical rite, but he was himself cut off in his martyrdom. A similar circumcision is to occur at the end of this dispensation—the complete extirpation of the conarium of the Grand Man, through a corresponding martyrdom.

The Mystery of the Man of Sin

"Please explain what is meant by the expression 'man of sin,' and how KORESH comes to be that man as well as the Messenger of the Covenant?"

THE TERM "man of sin" means, in a general sense, any sinful man. But specifically, "the man of sin" refers to one man distinctively involved in the mystery of iniquity.

Jesus the Christ was declared to be without sin; he was the perfect man, divine in nature and character. Yet he was made to be sin; he took upon himself the sins of the world that he might bear them away and save the subjects of his sacrifice.

The sinless man descended, as to his natural or animal life, into hades, and he there took upon himself the corruptions of mortal humanity; he was there made to be sin. He was crossed with the fallen humanity, crucified in Sodom and Egypt, and even became obedient unto the laws of death.

Now, the fruit of that cross, the Messianic involution of the new age, is specifically "the man of sin," the Joshua in filthy garments, the rider whose vesture is dipped in blood—the man to overcome the elements of death by incorporating them in himself, and then through the application of science eradicating them and entering his apotheosis. The Overcomer is therefore the Messenger of the Covenant.

The Utility of Form

"Please answer the following question in your columns: Of what utility in the universal plan, is form? and what of order?"

EVERY ORGANIC form performs functions specifically its own. Without form there could be no function, no life. Therefore, form is not to be considered as merely incidental to existence, but absolutely essential to it. Matter is the basis of all spirit, energy, and force; it is the essential foundation and groundwork of all activity. The life of man is in the form of man. The material body of man is in living unity with the human spirit, and performs the functions of human life.

Organic form necessarily performs its functions according to regular arrangement or method. It is orderly under normal conditions, because of the essential principles of economy of life and conservation of energy. Order is essential to harmonious activity, conducive to the least friction. A formless society is not orderly; it is anarchistic, and its conditions chaotic. The affairs of humanity should be regulated according to the laws and principles of cosmic order and economy.

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The number printed on the address tab indicates the time of expiration of subscription. THE FLAMING SWORD is discontinued to an address unless renewal is sent within reasonable time after subscription expires. Subscribers should send in renewals promptly so as to not miss numbers.

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The American Eagle

THE AMERICAN EAGLE, the vigorous weekly paper published by the Koreshan Unity, as the organ of the new Progressive Liberty Party, is fighting for the rights of citizenship against a political ring and set of conspirators whose object is to drive from the county every element opposed to their schemes of oppression. Unless you are following this battle for liberty, you are missing much that is intensely interesting.

A large number of readers of THE FLAMING SWORD have already subscribed for *The Eagle*, but many have not yet subscribed. You should know what efforts are being made to deprive the people of Estero of every right guaranteed under the Constitution and by the laws of the state and nation.

Righteous indignation is being aroused through the advocacy by certain corrupt newspapers, of violence against the people of Estero. The factors of history-making are rapidly increasing, and events of absorbing interest are likely to occur in the fight of progressive people of Lee County and the state of Florida, for their rights.

We say you should not miss the interesting things that appear weekly in *The American Eagle*. The subscription is only 75 cents per year, now running six large pages, with promise of increase to eight. An attractive feature is the cartoon each week, strikingly setting forth some important issue or incident in our battle. All the

mechanical, typographical, and engraving work on *The Eagle* is done here at Estero.

By special arrangement we are enabled to make the following very liberal offer. We offer THE FLAMING SWORD and *The Eagle*, both for one year, either new subscription or renewal, for \$1.25. If your SWORD subscription is already paid in advance more than six months, you may have *The Eagle* one year for 50 cents. This offer is limited as to time, and you should take advantage of it at once.

Club Subscriptions

FRIENDS are obtaining subscriptions for THE FLAMING SWORD, and availing themselves of our liberal offers, which were clearly stated in recent issues. Make every effort possible to obtain club subscriptions, and you will not regret it. We not only reward you directly, but you see other results which give you greater satisfaction. On clubs as enumerated we make offers as follows:

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On six months' subscriptions: For ten names at 25 cents each, 2 copies of the Cosmogony. We receive trial subscriptions of three months, at 10 cents each.

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Offer No. 2.—Send us \$1.00 subscription renewal, and we will send THE FLAMING SWORD to you for one year, and to any friend you may name, for six months. This is THE SWORD eighteen months for \$1.00, one year to you, and six months to some one else.

Offer No. 3.—This is a combination offer. Send us \$2.50, and we will send you THE FLAMING SWORD (in renewal) and the *American Monthly Review of Reviews* (regular price \$3.00 a year) for twelve months. This gives you two magazines a whole year for less than the price of one, or for a reduction of forty per cent on the price of the two together.

The Reading Club Movement and Plans

THE PLANS of the Society Arch-Triumphant to induce activity in obtaining subscriptions to THE FLAMING SWORD, increasing interest in the Koreshan work, and creating demand for the Koreshan literature, should meet with the hearty approval and cooperation of every one of our friends. Announcement was made last month

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of the fact that the movement was under way. Doubtless ere this number reaches our readers, letters from the Society will be in the hands of our friends.

The formation of Reading Clubs is very desirable. The work should be undertaken wherever there is opportunity to interest people in our Magazine. Every possible subscription should be looked after and obtained. There should be a general campaign of effort, extending throughout the country. Think about it, talk it up everywhere. Much depends upon instant and earnest action, for the millions should be awakened through the power of the Scientific Gospel.

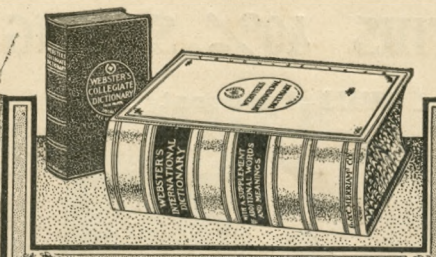
Let there be a hearty response to the requests of the Society. Much may be accomplished during the year.

INTERESTING BOOKS AND PERIODICALS

Woman's Home Companion.—Very attractive is the July number. Anthony Hope's new story begins with this issue, and it gives promise of affording interest for some months. "The Singer's Heart" is an excellent short story, also "The coming of a Gentleman Guest," and others. A number of special articles appear. Mrs. Gilman shows what progress woman has made domestically during the past fifty years. The fashion department is full of attractions; and very important are the articles against Child Labor. Mrs. Sangster gives excellent Talks with Girls. For the young people there is considerable matter, including Dan Beard's Own Page for Boys, and Summer Suggestions for Girls, by Eunice Farland. 48 large pages every issue, finely illustrated. 10 cents per copy. Note particularly THE FLAMING SWORD'S Clubbing Offer. By taking advantage of it, you can save 40 per cent on four magazines.

Health-Culture.—Dr. Latson opposes drug medication, vaccination, the germ theory of disease, and other fallacies of the medical profession. He advocates hygienic measures in the treatment of disease, and common sense living as a preventive. Many people may be surprised at what has been accomplished just by eating wholesome food, breathing pure air, and inducing proper elimination of impurities of the body and mind. The principal article in the June number is Malaria, its cause, prevention, and cure. The suggestions of *Health-Culture* will save you doctors' bills and help maintain good health. \$1.00 a year. The Health-Culture Co., Passaic, N. J.

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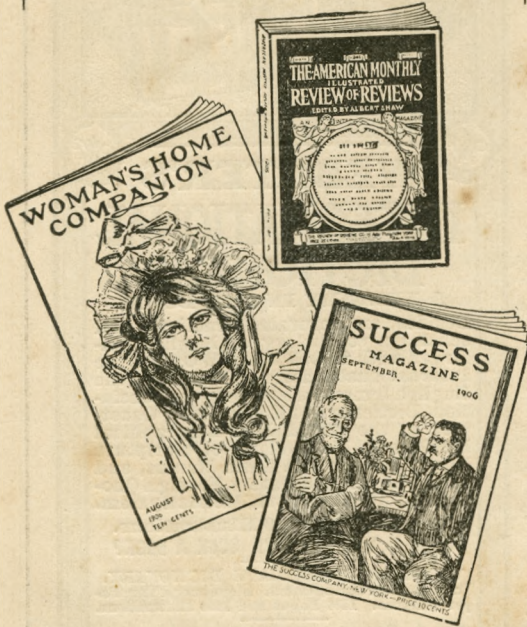
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THE GUIDING STAR PUB. HOUSE,
ESTERO, FLORIDA.

Cottrell. Published by the Mahew Publishing Co., Boston, Mass. This is a somewhat pleasing story, and of special interest to Floridians. The scenes of the story are Florida scenes, on the west coast. Two or three lines of romance run through the work. The principal hero is an heir and descendant from English nobility, though his ancestry is hidden from him until a climax period in his life. Treasures hidden on Cedar Key, plots and mysteries, are centers of interest. The shipwreck of the hero on a South Sea Island, there to find a people cut off from civilization for more than a century, untainted with the corruptions of modern life, is vividly told.

Florida Alligators, Breeding Habits of; by Albert M. Reese, of Syracuse University. Published by the Smithsonian Institution, Washington, D. C. This little work constitutes one of the many miscellaneous collections of the Smithsonian Institution. The haunts of the Florida alligators are described, and all the particulars given as to the construction of nests, the deposit of eggs, hatching season, etc. Four excellent half-tone pictures appear. The author is of the opinion that as long as the Everglades and Lake Okeechobee remain undrained, the alligator is not likely to become extinct.

Ariel.—This is a neat little magazine of about 64 pages, published by George Elmer Littlefield, Westwood, Mass. Mr. Littlefield is a socialist who is endeavoring to apply his conceptions to every-day life. Fellowship Farm is co-operative, and about 40 socialists cultivate it. *Ariel* is full of spirit, and worthy of commendation.

A Sure Way to Settle It

In a North of England town recently a company of local amateurs produced "Hamlet," and the following account of the proceedings appeared in the local paper next morning: "Last night all the fashionable and elite of our town gathered to witness a performance of Hamlet at the Town Hall. There has been considerable discussion in the press as to whether this play was written by Shakespeare or Bacon. All doubts can now be set at rest. Let both their graves be opened; the one who turned over last night is the author."

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